

Christian union objects to "slanted" reporting

Bert Witvoet

TORONTO, Ont. — Leaders of the Christian Labour Association of Canada were infuriated by a *Globe and Mail* article that portrayed them as a union with a "wimpy" image.

The November 17 article quoted a former nursinghome owner as saying that CLAC is weaker than mainstream unions and that "with CLAC you might have felt you could push them around."

A top Canadian official of the Service

Employees International Union in the same article concedes that "some CLAC contracts do have higher wage rates than those negotiated by his union," but he adds that CLAC reps "sort of sweep the grievances under the rug."

CLAC's Executive Secretary Ed Vanderkloet felt that the reporter had not done justice to the two-hour interview with himself and CLAC Research Director Harry Antonides. "The report was badly slanted against

CLAC," he said.

Vanderkloet had just returned from a conference of Christian labour unions in Haiti when St. Catharines agent Henk Beekhuis greeted him with a, "Welcome aboard, Captain. We've just been hit by a torpedo below the waterline."

Doesn't mind "weird" label

Being called "the weirdest characters in Canada's labour movement" in the early part of the article does not bother Beekhuis. "We are used to that kind of talk," he says.

What upsets him is the fact that the article leaves the impression that CLAC does not represent workers well and that it is afraid to present their grievances. Both Beekhuis and Vanderkloet maintain that CLAC does better in the area of grievances than most unions. They make it a point to maintain intimate relations with their members, they say.

"We know from people that have inquired with the Ministry of Labour that they have the highest regard for us as a union," says Beekhuis.

Beekhuis says that there is a letter on the way to CLAC and *The Globe and Mail* from the former nursinghome owner, who claims that he too was grossly misrepresented in the article.

spring, when the other union has a chance to raid us, they will have copies of the *Globe* article on the windshield of every nursinghome worker organized by CLAC," says Beekhuis.

CLAC consulted with its lawyer William R. Herridge to see whether charges should be laid against *The Globe and Mail* under the Libel and Slander Act. In the meantime they hope *The Globe and Mail* will print both their letter to the editor and a correction or apology.

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The old lead lino is still what she used to be

C.C. staff

HAMILTON, Ont. — Years ago, in the fifties, *Calvinist Contact* used to be typeset on the very linotype machine you can see in the picture. Bosch and Keuning owned the machine then. Later, it was taken over by Guardian Press.

Guardian Press still owns the machine, and uses it for imprinting a name or an address on printed material. Seen here operating the old lino is Jerry Kool, who has been with Guardian Press since 1956. In those days, Albert Vredevelt and Paul Feyer used to operate the lino; Jerry was a compositor.

There is no real advantage to the machine over against modern typesetting equipment, says Brian Bezemer, present owner of Guardian Press. (Brian was there too in the fifties as a pressman, along with John Bevaart, who is still pressman at the Gage plant.) "You would need four or five full-time

people to do the equivalent of what one person can do on a computerized typesetter today," he says.

How does the lead monster work? On the left side of the machine hangs a 20-lb. lead bar which is slowly melted down as the machine is operated. When the operator presses the keys, brass mats (letter moulds) fall out of the "magazine," and molten lead is cast into the mats onto a slug. Each slug carries a line of type. These lead lines are placed in a galley and made into a page. The whole form goes into the press.

Even today, the lead pot is kept heated on a continuous basis. The machine still works like a charm, as it clickety-clacks along. Modern equipment may be more efficient, but it seldom has the expressive personality of a mechanical device that has all the wizardry of its operation exposed. It's far more exciting to watch someone operate a lino typesetter than a silent and introvert computer.



Photo: Bert Witvoet

Measures must be taken

"We know that a Christian organization will be misunderstood," says Beekhuis. "But that does not mean that we have to sit back and let others spread lies about us." CLAC has written a letter to *The Globe and Mail* and has talked with the editor and the reporter.

They will talk with their members too to point out the inaccuracy of the report. "You can be sure that come

Thinkbit

A rut is a grave with the ends kicked out.

Roger Schoenhals

Parents win limited rights to choose reading textbooks

Margaret Griffioen

WASHINGTON, D.C. (EP and *Wall Street Journal*) — Children of six Tennessee families do not have to be forcibly exposed to educational material that violates their religious convictions, and can instead be taught to read at home, Federal Judge Thomas Hull ruled recently.

In 1983 the parents objected on religious grounds to themes taught in the Holt, Rinehart & Winston "Basic Readings" textbooks, designed for grades two through eight. They asked for alternative books — not censorship — and offered to pay for an extra teacher. School officials refused.

Judge Hull had ruled against the parents in 1984, and held a trial only at the order of the Sixth Circuit Federal Court of Appeals. When the judge heard the full story in his courtroom, he changed his mind.

Limited victory

However, Judge Hull's decision places the financial burden of paying for the alternative program on the parents involved. Children may opt out of the Hawkins County reading classes,

but their parents must pay for any different program.

The court also ruled that all children must still learn how to read. The objecting families may teach reading at home, but they must comply with all state requirements, including standardized testing of their children.

Concerned Women for American (CWA) provided legal assistance for the parents, and according to their attorney, Jordan Lorence, "no one involved had any desire to bowdlerize

Continued on page 4 ...

A time to celebrate



Photo: Bert Witvoet

Next week our special Christmas issue will be widely distributed throughout Canada. It'll feature stories, greetings and meditations. Why so early? In previous years we have had complaints, especially from British Columbia and Alberta, about the Christmas issue arriving in January, and that, as far as we are concerned, is a biblical no-no. There is a time for everything under the sun. A time to celebrate the birth of Christ and a time (like January) to put the birth behind us. Our mailman has agreed to co-operate fully with *Calvinist Contact*, after we pointed out to him the passage in Ecclesiastes.

BW

In this issue:

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Ted Vanderzalm — a young man with dedication for helping the poor p. 12
Part two of Rem Kooistra's reflections of the early years of Dutch-immigrant pastors p. 13
John Martens completes his series on the foreign view of Hollanders in the 17th century p. 14

Calvinist Contact

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Editor: Bert Wilvoet
Publisher: Stan de Jong
Editorial Assistants: Marian Van Til, Margaret Griffioen
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bouwman
Layout & Design: Margaret Griffioen
Typesetting: Kim Yungblui
Western Canada correspondents: Jeff Adams, Reinder J. Klein

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Jacob Kuntz, Nicholas B. Knoppers, Alayne Langerak, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

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A union by any other name ... as sweet?

The fact that the Christian Labour Association of Canada is called weird (see front-page story) should not surprise anyone, least of all its members. Let's face it, to operate a union that does not want to honour the adversary principle is almost a contradiction in terms.

The perception of CLAC as being "weird" came up again in a November 20 discussion on the CBC program "Morningside." For a brief six minutes the program featured Ed Vanderkloet of CLAC and John O'Flynn of the Ontario Federation of Labour engaged in a tussle over whether CLAC is a pushover union. O'Flynn claims it is. He called CLAC an irritant in the labour movement. The fact that "they call themselves a Christian union is a red herring. CLAC is not anymore Christian than any other union," he said.

Wearing a label

If one knows the secular mind a bit, it's not hard to figure out why O'Flynn talks the way he does. The secular mind does not like to see Christianity applied to the marketplace. It doesn't work. Imagine trying to do union business on the principle of "love-your-neighbour." It's ludicrous. People like O'Flynn pride themselves on being realists. They don't want "Christian" printed on their union halls and at the top of contract agreements. That would get in the way of a hardnosed approach needed to squeeze a good contract out of a naturally unwilling employer.

At the same time one detects in O'Flynn's comment that "CLAC is not anymore Christian than any other union" a resentment in having been denied this term for his unions. The word "Christian" seems to give brownie points to the CLAC. Secular unions try to do good, don't they? They defend the cause of the workers. O'Flynn looks upon the term "Christian" as a badge of merit, an award for being champions of the downtrodden.

Over against that concept of the term "Christian" CLAC places its understanding, which springs from a different mindset. CLAC does not talk about merit and goodness, but about principles and beliefs. The adjective "Christian" in CLAC's name does not indicate brownie points but a way of doing things. Christianity is a "way," or "The Way."

How Christian is "Christian"?

There are other considerations though when it comes to calling CLAC a Christian union. It is a well-known fact that this union organizes people who are not necessarily Christian. Why they became members of CLAC remains a bit of a mystery, except that some of them are looking for an alternative to the strident antagonism of secular unions, and they seem to like the integrity of CLAC's approach.

But having non-Christians as members can be a problem. The other day we were talking to a Christian woman who is a department head of a nursinghome organized by CLAC. She had to hire a person who could provide social and emotional support to elderly residents. Understandably, she wanted a topnotch person for that job, one who would be good for the residents. Some workers in the nursinghome, however, wanted the job on the basis of seniority. But according to this woman, these particular people were not suitable. What was she to do? She hated the idea of opposing a Christian labour union, and yet her conscience as a Christian told her to act for the benefit of the residents. The CLAC agent was sympathetic to her plight, but had difficulty enforcing Christian principles in a setting where the workers were not motivated by these principles.

I think I now understand a little better why Ed Vanderkloet wrote the kind of letter he did in the November 21 issue of C.C.

Realizing the imperfection of the Christian character of his union, he says that he is reluctant to refer to Christian organizations as the "church as organism." He does not want to leave the impression that "the CLAC is Christ's spokesperson in labour relations." Furthermore, he said in his letter:

Christian organizations ... while direly needed in this secular world, deal with the nitty-gritty issues of the day, the complexities of a modern society where the will of the Lord is not so easily discernible, if at all. In doing so they seek to be guided by the norms of scripture (*that* distinguishes them from secular organizations) but they should always be aware of the limitations of their insight.

Look at The Way

Vanderkloet's comments make eminent sense, especially when you realize the predicament the CLAC is in when it represents non-Christians, or disobedient Christians. And keeping that in mind, we would say to employers and department heads, don't be afraid to be guided by your Christian conscience, even if that means ending up in an adversarial position with a union that calls itself the Christian Labour Association of Canada. CLAC's imperfections or inability to apply biblical norms should not keep you from applying biblical norms to the workplace you must give leadership to.

At the same time, we hope the Christian community does not slacken in its support of organizations like the CLAC. Don't look too long at its weaknesses and the difficulty it experiences in applying the scriptural norm to "the nitty-gritty issues of the day." A battered or unpainted signpost that points in the right direction is still reliable. Believe in the direction and in The Way, and support those who try hard to follow The Way.

Be honest with yourself. You are a Christian not because you wear a badge of merit, or because you excel in Christian virtues. You are a Christian because you are travelling on The Way of Life.

The same applies to Christian organizations. Their commitment to Christ, who is The Way, is a witness that deserves our support, even when the world considers such commitment "weird."

Letters

Puzzled by attack of reader

It was good to read that John Van Hove appreciated the literary style of my reflection on mountain climbing and mountain moving. More's the pity, therefore, that he used my offering as a springboard for sophomoric attacks on people I don't know and on positions I have neither expressed nor (as yet) embraced. His perplexing letter (November 14) reveals the dimensions of yet another man-made mountain and a telling inability to see beyond a private agenda.

John Van Hove's accusations and guilt-by-association innuendo merit no response, but I have these observations:

1. His approach inexorably leads to the conclusion that we have a wimpy God. Take, for example, his derisive remarks concerning the Noah story. Mr. Van Hove is suggesting here that the Almighty was really quite ordinary, being forced to use a global flood

because of Noah's mobility. His odd remarks also suggest Noah and his boys built the ark to save their own skins, rather than as an act of obedience out of a marvelous, simple, illogical faith.

2. It is clear Mr. Van Hove favours a literal, fundamentalistic reading of scripture. I find that attractive myself because of its tidy simplicity. What I don't like about it, again, is that it invariably delimits God and trusses Him up into the straightjacket of our finite logical constructs. Our God transcends human comprehension, and the authority of His abiding Word does not depend on our flawed ability to defend and explain it.

3. My gut reaction to brief and inadequate contact with Professor Young and a few of his detractors is that the former represented more fully my understanding of a Christian attitude. I found him eloquent, courteous, kind, even apologetic at times. Mr. Van Hove implies in his letter that Professor Young openly ridiculed cherished

SKYLIGHTS/WILLIAM R. RANG



"Spiritually dead people don't feel their sin load."

How heavy is water?

During a science class last year the question came up why submarines need a strong hull. Of course, I had some from-the-book answers to this plea for explanation, but a pail of water placed on a youngster's chest did more than a paragraph of book wisdom.

As I was watching one lad pant under the heavy pail, I suddenly thought of something else. To introduce this thought, I asked the class what would happen if I placed a bath-tub full of water on someone's chest. That person would soon die because he could not breathe anymore. And it would be a terrible death very similar to being choked to death. Correctly so.

I carried on and asked the next question. Suppose I used a small-size swimming pool to apply the pressure. What would you tell me about the person who did not feel this pressure not even for a fraction of a second?

The answer was simple and correct. Only a dead person would not feel it. Correct!

If you or I carry a load on our chest, we will notice. Let's first of all agree to this bit of truth. Next, let's turn to the scriptures. They often use the word "load" in connection with sin. The scriptures speak of the "load of sin." Let's carry on. How big is your sin-load? Is it only a pail-full? I'm sure that you know that it is much more. Who was the one who did not feel anything? A dead-one, remember? Spiritually dead people don't feel their sin-load.

Mind you, I don't, either. That's because the load was removed. By grace, of course. Now it's gone, I can breathe freely. I can hop around, I can do a great many things. I don't lie on my back anymore.

If your water-sin-load has been removed, rest assured that you notice. Until it has been removed, you feel terrible. David said that because of his sins he watered his bed with his tears. (Ps. 6:6). Once forgiven, he feels renewed. Needless to say, a renewed person is one who struggles along thankfully on the narrow road.

Welcome, fellow traveller!

William Rang is principal of a Christian school in Dunnville, Ontario.

Longer Letter

By publishing a few names, many are omitted

Just enjoyed reading the November 7th issue and as usual profited from the interesting and informative articles in "our" paper.

One question though, how are the names of people chosen to be remembered for their heroic efforts during the Holocaust? I am always amazed that my parents' names were not mentioned — but then the "war" stories in our family were just that; family reminiscences.

Grandparents in the attic

However, I think it is time to go public. My parents are Johan and Siemkje Odink from Enschede. Mom died this past May and Dad is living in the nation's capital. They both were involved in underground activity as well as hiding an extended family of Jews — the Gesteners.

The father and mother of the family stayed with us. The daughter and her husband were hidden at my aunt's house while their children were at another relative's place. The children were not difficult to hide because they both had fiery red hair and did not look Jewish. As I remember, they took part in our family gatherings openly and were part of our extended family.

When my parents first harboured the Jewish couple, I was a chatty little five year old. Apparently, I mentioned to some of the neighbours that I had a grandmother and grandfather in Hengelo; a grandfather in heaven and a grandmother who lived with us, as well as a grandfather and grandmother in the attic. The neighbours informed my parents at once, and to this day I can still remember the one and only spanking of my life — the curtains in the kitchen where "I got it" were "groen geruite gordijntjes." (green checkered curtains)

Illness and death

Sometime in 1942 Dad was picked up by the Germans and shipped off to a concentration camp. That left Mom with a grocery store to run, three children to take care of, my elderly grandmother and to top it off — the Jewish couple in the attic. During this time, the Jewish grandmother became very ill. In the middle of the night Mom jumped on her bicycle to fetch a doctor (who refused to come because it was too dangerous). When Mom arrived back home the Jewish grandmother had died.

Now what to do with a body that was not supposed to be there. Other people from the underground went into action, my grandmother who lived with us "died" on paper and the Jewish grandmother was buried as "Opoe Odink." I remember being worried sick that Opoe Odink did not have an identity card and would be picked up.

God-given duty

Those are just two vignettes from

many, many family memories. I am certain that there are thousands and thousands more in a lot of immigrant families that were as heart-wrenching as the ones that were published.

I am not trying to diminish anyone's contribution to a cause that must have been frightening and awesome. However, by publishing a few names you have inadvertently omitted many. Most of those, by their own admission, would say something like... "Oh well, what else could we do? We have to help our fellow man, it is our God-given duty."

In closing, let me say that I believe the personality traits of an altruistic person very aptly describe both my parents but especially mother. She was totally without fear when it came to protecting the helpless in time of need. Do I sound proud? You bet!!

Anita Vandesande,
Ottawa, Ontario

Response

You are not the only one making the point that the list we published of Dutch-Canadians who helped Jews during the Holocaust is not complete. Mr. Albert VanderHeide called all the way from Surrey, B.C. to make the same point. He was afraid that many people might feel hurt. You are right, by publishing a few names we have omitted many others.

We apologize for having left the impression that the list was complete. Perhaps it's best to explain why the list was published in the first place.

We received an issue of the *Northern Mosaic* which carried a report on an event sponsored by the Thunderbay Jewish community in honour of Rien and Jacoba Grootenboer. The Grootenboers had harboured a two-year-old Jewish girl during the Second World War. We thought we would reprint the story for our Remembrance Day issue.

We contacted the Grootenboers. They said that they had merely done their duty and that many others had done the same. For that reason they sent a list of names they had gotten at a Washington, D.C. conference on the Holocaust. Rather than just focus on themselves, the Grootenboers felt we should mention all the others, to be fair.

So we included the list in order to avoid the impression that the Grootenboers were alone in helping Jews. Now we discover that the list is far from complete. We don't know why that is so, but we are happy to discover that there are apparently many more of our people who in simple faith and courage extended protection to Jews during the war years.

Let's just leave it at that for now. We don't think there is a complete list, except in heaven. Any further attempts at trying to be complete will simply mean that we will again omit others who up till now have kept these things in the family. We thank God for faithful parents like yours, like the Grootenboers, and like many, many others.

Editor

beliefs. I was there and heard nothing of the kind. Quite the contrary; it was the other side who struck me as strident, unpleasant, judgmental and distressingly apocalyptic.

4. Mr. Van Hove claims this business of origins to be "the crucial issue facing our denomination today." I couldn't disagree more. Our Lord did not spend a great deal of time discussing the historicity and textual veracity of Genesis. He did, however, make it abundantly clear that He wants us to be busy on behalf of the poor, the weak, the infirm, the disadvantaged. Our Lord expects action from His church, not more words and division. He wants us to praise Him in deed, so let's not go ape over evolution!

Randy Klein,
Burnaby, British Columbia

Shapiro Report enslaves Christian schools

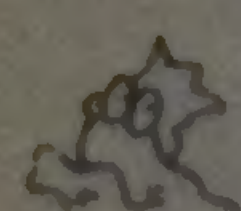
I read the report of Dr. H. Fernhout in the October issues of *Calvinist Contact*.

As citizens of Canada, Christians have the same rights for their schools and biblically directed curriculum as the religious nihilists and humanists in their schools. This is not recognized at all by the Ontario government as outlined in the Shapiro Report.

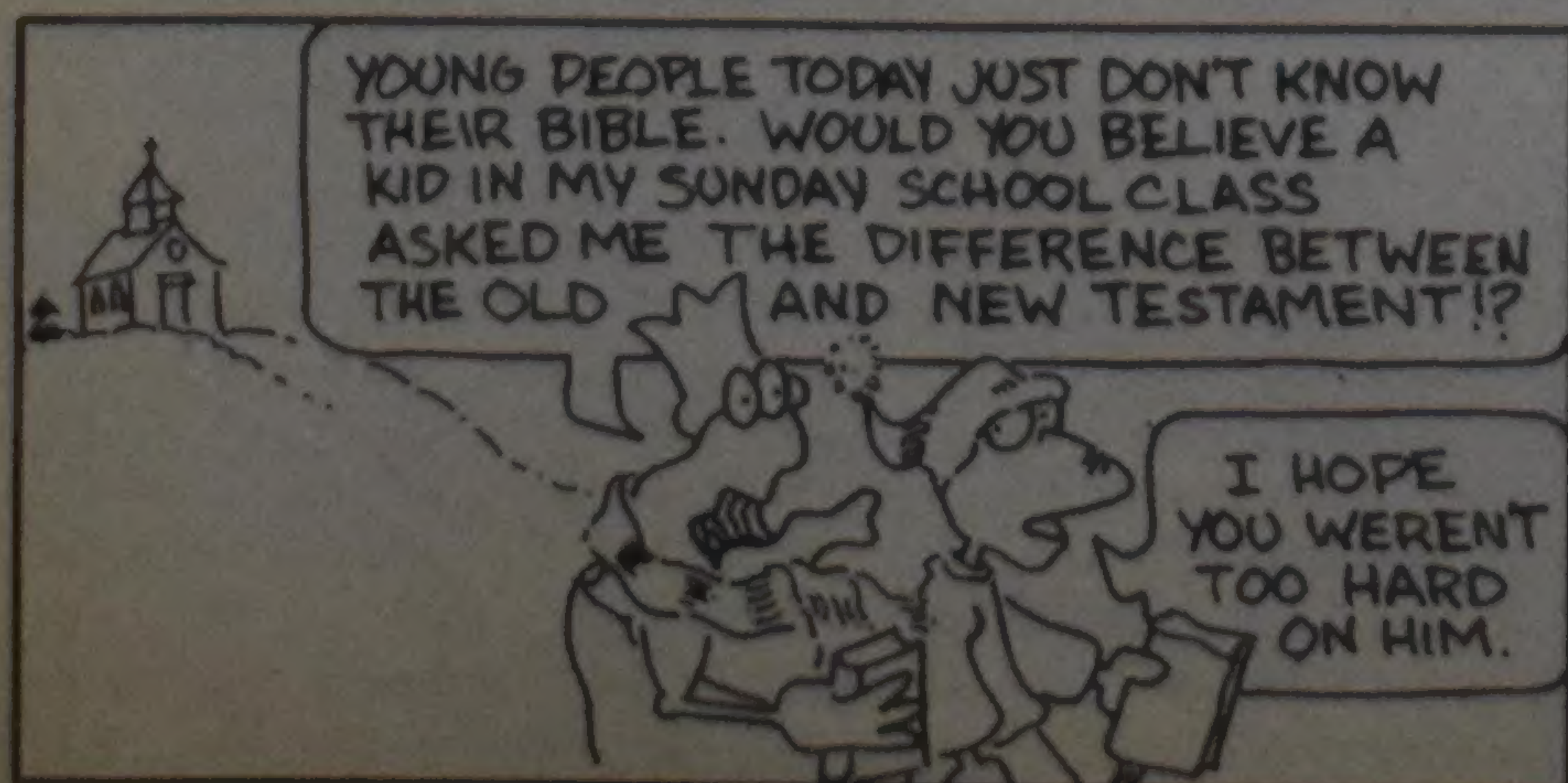
The danger is that the Ontario government will gradually change the curriculum of Christian schools to a curriculum for a public school. You accept the money from the government and you lose your Christian heritage.

Cut off the hand which destroys the way to God's covenant. Christ the Lord claims the children.

Ed Numan,
Smithers, British Columbia



Pontius' Puddle



News



Photo: Bert Witvoet

From l. to r.: Ben Vandezande and Dick Halveson.

A little Bethlehem before Christmas

Bert Witvoet

ST. CATHARINES, Ont. — Organizers of the Bethlehem Housing Project treasured the moment the big mechanical shovel broke the ground on the site where an apartment building for people with little income or with family or personal problems will stand.

A year ago Outreach Niagara announced its plan to provide alternative housing in a city that has had a low vacancy rate for years. It took a year to beat a path through the bureaucratic jungle to where they are now. It was important to Ben Vandezande, one of the

main initiators of the project, to get a little bit of Bethlehem started before Christmas. "Just a little stable will do," he chuckled.

The idea of getting started now is to beat the frost with the laying of the foundation, he said. He and Dick Halveson, Co-ordinator of the Bethlehem Housing Project, were excited to see the big yellow monster

dig into the ground they must have inspected a hundred times during the past year.

Not all the funding is yet in place. But the Ontario Housing Corporation has given the green light to proceed with construction.

If all goes well, the building will be completed by the fall of 1987.

**Christmas is coming!
A subscription to
Calvinist Contact makes
a nice gift.**

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Is using polls viable method of political leadership?

I recently received a political report from my riding's Member of Parliament, John McDermid. This report included a short article entitled "Capital Punishment" and a questionnaire on this subject which constituents were requested to fill out and return to McDermid.

In the 1984 election campaign, Brian Mulroney promised that if the Conservatives were elected to office, a free vote would be held in Parliament on whether to bring back capital punishment. In that same campaign, McDermid, a Conservative, took the position that he would vote according to the opinion of his constituents, which would be determined by a poll. Since the promised free vote may take place in the next year, McDermid sent 75,000 questionnaires to his constituents to find out how he should vote when the issue comes before the House of Commons.

Honourable but poor attempt

McDermid's action seems like an honourable attempt by a politician to represent his riding and live up to his election promises. Nevertheless it raises questions about the nature and value of polls.

McDermid's poll is a good example of a bad poll. Question 1 reads:

Are you in favour of capital punishment?
Yes _____ No _____

This is a fair question, to which 70 to 80 per cent of the respondents will probably respond "Yes." The follow-up question is more important, however:

If Yes, should it be imposed for: (check one only)
a) killing of policemen, prison guards, acts of treason and terrorism, or
b) all first degree murders.

Serious error

This is a very poor question. It leaves only two options, thereby assuming there are no others. This is a serious error. Some people would not favour the death penalty in any of these situations, but would believe it to be appropriate, for example, for mass murderers or child murderers. Furthermore, the question lumps together four rather different crimes: killing of policemen, killing of prison guards, acts of treason and acts of terrorism, as if

support for the death penalty for any one of these crimes automatically implies support for the other three.

Personally, I agree with the death penalty for some of these, but not all. If I do not check answer A, I'm afraid I haven't really helped McDermid decide how to vote in the House of Commons. If I do check answer A because it includes at least one crime for which I feel capital punishment should be imposed, McDermid will wrongly believe that I support it for all four cases mentioned.

Poll can not accurately reflect opinions

Even if the question were better put, however, the results of such a poll are likely to be unreflective of the opinion of the riding. McDermid expects some 2,000 questionnaires returned out of the 75,000 mailed out. If these 2,000 are a random selection of the total constituency they would probably accurately reflect public opinion in the riding.

But that is unlikely. The 2,000 people who return their questionnaire are most likely to be those for whom this is an important issue. A far more accurate sampling would be obtained through Saturday morning shopping plaza polls or telephone polls. This situation is unfortunate because a member of Parliament will cast his vote on an important public issue on the basis of this non-information and in the belief that he is practising democratic politics.

But we really should ask if such "democracy in action" is a good way to make political decisions. Polling the riding is a good way for a politician to find out what the people are thinking about an issue, provided the poll is a good one. But for a politician to promise to vote according to the outcome of such a poll is poor politics.

Many political issues, including capital punishment are complex. It is the politician's job to decide what is just in such an issue, to use his voice in the legislature to promote what is just, and to persuade his constituents of the justice of his position. This is at the heart of political leadership. What McDermid and others like him offer is no leadership at all.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

Parents win limited rights

... continued from page 1.
public education into Sunday School blandness or 'dumb down' courses to the standards of the Dark Ages."

Definite non-Christian slant

Judge Hull found that the



**Before
you buy,
let's compare.**

Maybe I can save you some money on insurance:

- Homeowners
- Auto/Boat
- Life
- Tenants
- Business
- RRSP

Allstate
You're in good hands.

Allstate Life Insurance Company of Canada
Allstate Insurance Co. of Canada
Allstate Insurance Company

Call me and compare



GERRY NUMAN

Agent

116 Guelph Street
Georgetown, ON L7G 4Y5
Bus. (416) 873-1643
Res. (416) 877-5726

readers push a clear ideological agenda, one that clashes with the parent's values. He wrote, "There is no question that the reading texts teach more than just how to read."

After studying the Holt textbooks, Hull found, "many of the themes troubling. For example, some 35 stories show children lying or rebelling against their parents, with no negative consequences. Others promote pacifism, with no countervailing point of view." (According to Lorence, this offended two plaintiff fathers who had served in Vietnam.)

Hull's report also noted that the Holt books either exclude or distort Christianity and Judaism. Out of 600 stories, none presented Protestantism of any stripe as a central part and only one referred to Roman Catholicism. Judaism appeared only once.

Occult theme

News reports of the Tennessee decision focused on the objections of some (but not all) of the parents to "The Wizard of Oz" being included in the textbooks. But the parents did not object to the story standing alone, but to the Holt textbooks' overall occult themes. The books also ask children to write magical chants and play the role of a fortuneteller.

"These textbooks," said Lorence, "do not expose children to Judeo-Christian values. The editorials plucked the textbooks bare of biblical or traditional American thought. Separation of church and state does not mean that children shouldn't read anything about the role of religion in American life. They should encounter a whole spectrum of ideas, not just a slanted, skewed selection."

Society

Younger Graham follows own path

Paul De Groot

There's the same open smile, the same North Carolina accent, the same Southern gentility.

And when he says, "you've got to take Jesus Christ into your heart," well, the sincerity is so thick it could be Billy Graham speaking.

And it is, except that Billy Graham III prefers to be known as Franklin Graham, to distinguish him from his famous evangelist father.

No fanfare

Graham the Elder has earned a reputation as credible, open-minded and dedicated to the gospel rather than himself. That alone, in a field populated by camera-hungry pitchmen, is a miracle.

Franklin Graham shows the same reticence to make a show. He drops into Edmonton without fanfare at the controls of his twin-engine Beechcraft Baron, a reminder of a youthful goal to be a pilot rather than a minister. He holds a low-key meeting with about 125 Edmonton physicians to talk about World Medical Mission, which recruits Christian physicians for short-term work around the world.

He meets a few board members from the other charitable organization which he heads, Samaritan's Purse, and flies on, to Regina, Calgary, Kelowna and Vancouver, for more meetings.

He's reticent to talk about Franklin Graham. He'll admit that he wasn't the perfect evangelist's son. Once a chain-smoker who drove a Land Rover from England to Jordan, accompanied by a buddy and a bottle of whiskey, he doesn't consider himself unusually rebellious, but just a kid who, like all others, is not born a Christian but must "choose the person of Jesus Christ for myself."

Trip to Soviet Union

His views, like his father's, do not always fit the predictable evangelical mould. He accompanied his father on a much-criticized trip to the Soviet Union, from which Graham returned with the comment that he had not seen any religious persecution in the country.

A child of the cold-war era in East-West relations, Franklin said after the trip: "I had to pinch myself to be certain I was in the Soviet Union, hearing the gospel proclaimed and seeing people receive it eagerly."

Only the stirring Graham

reputation prevented father and son from being drummed out of the evangelical fraternity for admitting that the Soviet churches, though suppressed in many ways, have some freedom, and that Soviet Christians are proud of their country's achievements.

Conservative on South Africa

He has also visited South Africa, and his views on that are more typically conservative. He concluded that American racial history furnishes a poor basis from which to throw stones at South Africa.

"I believe our pastors ought to stick to ministering to the Word of God and allow our leaders, such as President Reagan and the Congress, to debate such issues," he said, in a veiled criticism of South African leaders such as Desmond Tutu and Allan Boesak.

Churches get credit

Although the name promises easy entré all around the world, Graham goes to great lengths to avoid using it in connections with his two organizations, which work through evangelical Christian organizations and local churches around the world.

"We've got no trucks that say Samaritan's Purse on them. There's nothing with our name, no publicity for us in the countries where we work."

That way, he reasons, local

churches get the credit for the work they do, and can carry out their evangelistic work more effectively.

He recruits physicians, raises money for hospitals, helps bring food to the needy, "and when it's all done, the church there will get the credit."

When they help people out of the gutter, he says, they earn the right to tell them why — the love of Christ.

A desire to help others

Graham's most important mentor was not named Graham, but Pierce. One year when Graham returned to college from a summer construction job at a hospital in Jordan, he and a friend decided to try to raise money to complete the cash-starved project. They were introduced to the founder of World Vision and Samaritan's Purse, Dr. Bob Pierce, who looked at the project and eventually agreed to support it.

"I think Bob saw in me the desire to help others do God's work. I didn't know what God wanted me to do at that point in my life... But Bob saw something and Bob loved me."

A few years later, Pierce developed leukemia. He invited Graham on some mission trips and after several "I felt God was calling me, not so much to walk in Bob's footsteps, but to serve God with my life and with the ability God had given me."

Modest ambitions

Aside from the plane, which is owned by his organizations and appears to be well used, Graham's lifestyle is modest. His earnings, he says, come to about \$45,000 a year, not out of line for an executive who

handles a few million dollars a year and spends many hours on the road.

Home is a 100-year-old farmhouse in Boone, North Carolina, a tiny burg within hootin' distance of the Blue Ridge Mountains.

He doesn't deny an interest in evangelism, or that someday he could be called to head the Billy Graham Evangelistic Association, his father's

central organization.

But, he says "nobody is ever going to step into Billy Graham's shoes."

"If God should call me to my father's organization I pray that I'll be obedient and go, but I don't see it. I believe right now I am where God wants me."

Paul De Groot is Religion editor of the Edmonton Journal.

salt

pepper

and

Anne Van Wyngaarden

When do we become "old"?

Is it when our last child leaves home or when our first pension cheque arrives? Is it when we turn 20 and our 16-year-old sister sighs wistfully, "I wish I were as old as you."

No, well then it must be when you are 35 and your teenager says, "Oh... Mom, things aren't done that way anymore, that was in the olden days."

I know when I suddenly felt old; it was when I turned 55 and sort of expectantly sighed, "Now I am really getting old," and nobody but *nobody* contradicted me.

I can't wait until I turn 65. After some prodding I will reveal my age and you know what? Everybody will say, "I don't believe it... you look so young, not a day over 55!" Guaranteed!

Anne Van Wyngaarden was born in France, raised in Holland married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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Church

Republicans withdraw ad that upset Jewish voters

WASHINGTON, D.C. (EP) —Radio commercials that drew objections from some Jewish organizations were withdrawn by the National Republican Senatorial Committee October 30.

The commercial, which ran on radio stations with Christian-oriented programming in parts of Florida, North Carolina and Alabama, cited the importance of a "relationship with Christ."

David Narsavage, spokesman for the committee, said it decided to withdraw the advertisement "after hearing from some of our support groups and Jewish groups."

Part of the commercial said, "Ever think about what's important to you? It's probably simple — a steady job, a healthy family and a personal relationship with Christ."

The American Jewish Committee (AJC) had condemned the ads. Theodore Ellenoff, president of the AJC, said the ad "had a good cause in mind — that is, to get more voters to come out on election day, but was marred by a narrow and religiously sectarian message designed to appeal specifically to born-again Christians and others."

Ellenoff welcomed the

withdrawal of the ad, calling the decision "an indication by the Campaign Committee of the community acceptance of the principle that the political process is best served by rejecting the intrusion of religious rhetoric into public political debate."

The Anti-Defamation League of B'nai B'rith had also condemned the ad, calling it "divisive" and "insensitive."

CRCs install third chaplain

C.C. staff

LONDON, Ont. — Rev. John de Vries was installed as associate minister of the First London Christian Reformed Church on loan to the St. Thomas Psychiatric Hospital.

He is the second minister and member of First London who is a chaplain. Rev. Peter Slofstra,

chaplain at Western University, is also associate minister at First London CRC.

With Rev. John Van Til as Regional Home Missionary and member of the CRC Chaplaincy Committee also living in London (member of Bethel CRC) this brings to three the number of ministers in London in chaplaincy-related ministry.

The service was a grand celebration and meeting of chaplains and congregation! Rev. Harold Bode, Executive Secretary of the CRC Chaplaincy Committee preached the sermon "The Wounded Healer," to challenge the new chaplain to listen and grow in sharing the people's hurt in the name and spirit of Christ who has gone before us.

Church news

Christian Reformed Church

Called

— to Pickering, Ont. as church developer, Rev. Jack De Vries of Alliston, Ont.

Accepted

— to Second Allendale, MI, Rev. Dennis Royall of Ingersoll, Ont.

— to Guelph, Ont., Candidate Sidney Couperus

— to Palmerston, Ont., Candidate Martin Mobach

New clerks

Hebron, Whitby, Ont. — John Kuipers Jr.; (416) 728-1348.

Grace, Cobourg, Ont. — Al Lammers, Box 656, Cobourg, Ont.

Classis meeting

Classis Toronto will meet on January 22, 1987, at 9 a.m. in Springdale CRC. All items for agenda should reach Stated Clerk Henry Lunshof by December 1, 1986.

New addresses

Rev. Sidney Couperus, 19 Heather Ave., Guelph, ON N1G 1P2; (519) 822-1688

Rev. Denis Vander Wekken, 9503-129A Ave., Edmonton, AB T5E 0N9

Rev. Anthony Schweitzer, 302 Magnus Ave., Winnipeg, MB R2W 2B8; (204) 589-8235.

Rev. Ralph Kooops, 99 Highman Ave., Cambridge, Ont. (effective January 2, 1987)

Canadian Reformed

Declined

— to church at Calgary, Alta., Rev. E. Kampen of Houston, B.C.

Pastoral Pondering

Listening is a two-way street

Joe Veltman

I have been pondering for two weeks now on an article in the November issue of the Reader's Digest. This article, by James J. Lynch is entitled "Why Listening is Good for You," and is a condensation from The Language of the Heart. The main thrust of the article is that listening brings the blood pressure down and therefore good listeners tend to have less heart disease.

I would like to turn the whole matter of listening inside-out as it were. If it is good for me to listen, then it is also good for my neighbour to listen.

Two-way communication

We often hear how important it is to be a good listener to those who are sick, troubled, lonely, grieving, or going astray. The findings of this researcher suggests that this is only half the picture. It is also good for the sick, troubled and straying to listen. In fact, this research suggests that if I am doing all the listening, I am in some danger of serving my own best interests before that of the speaker.

For example, if you are visiting patients who have had heart attacks, you can actually contribute to their physical well-being by having *them* listen.

What do you say? Aside from the general talk appropriate to the situation, read the Bible and pray with them. Likewise two-way balanced conversation is good with the troubled, lonely and grieving.

If the thought I have been developing is right, then those who go astray also need to learn, for their spiritual as well as physical well-being, to listen. Inviting troubled people to listen to a sermon, even if the sermon is not exactly speaking to their point of need, makes good sense.

Help people learn to listen

Lynch's article also discusses people whose blood pressure does not drop much when they listen, because they do not *really* listen. They are defensive, just waiting for a chance to talk. For them listening is still stressful because they are not so much listening as waiting for a chance to talk again. Such people have to be taught to really listen. I wonder how many people find church-going stressful because they can't really listen through one sermon, let alone two.

It would seem, that for their own well-being, we should keep helping people to learn to listen, and not be too apologetic about expecting good attendance at both our services. And children and teenagers are not well-served by letting them get away with not listening to parents, school teachers and Sunday school and catechism teachers.

It would seem that the old tradition of a bedtime story for children has a lot to be said for it. It teaches the lesson of listening, which is an invaluable lesson for life.

The Catechism teaches us that to pray "Thy will be done" is to pray "Help us and all men to reject our own wills and to obey your will without any back talk." The lesson we need to teach is not just keeping our mouths shut, but real listening from the heart.

Joe Veltman is pastor of Riverside Christian Reformed Church in Wellandport, Ontario. This pondering is the third in a series of four.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR. 9:00am 1340
Edmonton-CHQT. 7:30am 1110
Edson-CJYR. 10:00am 970
Ft. McMurray-CJOK. 9:00am 1230
Taber-CKTA. 8:00am 1570
St. Albert-CKST. 8:00am 1070

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30am 850
Burns Lake-CFLD. 9:15am 1400
Kitimat-CJFW. 9:30pm 103.1
Masset-CJFW. 9:30pm 92.9
Osoyoos-CKOO. 8:30am 1490
Penticton-CKOK. 8:30am 800
Port Alberni-CJAV
(Tues.). 9:30pm 1240
Prince George-CJBC. 8:30am 94.3
Prince Rupert-CJFW. 9:30pm 101.9
Queen Charlotte City-CJFW
..... 9:30pm 92.9
Sandspit-CJFW. 9:30pm 92.9
Smithers-CFBV. 9:15am 1230
Summerland-CKSP. 8:30am 1450
Terrace-CJFW. 9:30pm 103.1
Vancouver-CJVB. 9:00am 1470
Vernon-CJIB. 9:30pm 940

MANITOBA
Altona-CFAM. 9:30am 950
Boisvevain-CJRB. 9:30am 1220
Steinbach-CHSM. 9:30am 1250
Winnipeg-CKJS. 9:15am 810

NOVASCOTIA
Digby-CKDY. 8:30am 1420
Kentville-CKEN. 8:30am 1490
Middleton-CKAD. 8:30am 1350
New Glasgow-CKEC. 7:30am 1320
Sydney-CJCB. 8:00am 1270
Weymouth-CKDY. 8:30am 103.1
Windsor-CFAB. 8:30am 1450

ONTARIO
Ajax-CHOO. 9:30am 1390
Atikokan-CFAK. 10:30am 1240
Chatham-CFCO. 9:30pm 630
Brantford-CKPC. 10:00pm 1380
Ft. Frances-CFOB. 10:30am 800
Guelph-CJOY. 9:00pm 1460
Hamilton-CHAM. 7:30am 1280
Kapuskasing-CKAP. 9:00am 580
Kingston-CFMK. 10:00am 96.3
Newmarket-CKAN. 9:30am 1480
Ottawa-CFGO. 8:30am 1200
Owen Sound-CFOS. 10:30am 560
Pembroke-CHOV
(Sat.). 6:00pm 1350
St. Ste. Marie-CFYN. 10:00am 1050

NEW BRUNSWICK
Fredericton-CFNB. 6:30pm 550
Newcastle-CFAN. 9:00am 790
Saint John-CHSJ. 9:00am 1150

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QUEBEC
CHRS-Montreal. 8:00am 1090
CKLM-Montreal. 9:15am 1570
CKCV-Quebec City. 7:15am 1280
CHLN-Three Rivers. 7:45am 550
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Christian hospital in S.A. appeals for doctors

VENDA, RSA — The synod of the Reformed Churches (GKSA) at Soutpansberg, South Africa, urgently appeals for doctors for Siloam Hospital in Venda, an independent homeland in South Africa. Doctors and a physiotherapist are desperately needed.

One of three in Venda, Siloam Hospital, serves about 180,000 rural people, and is highly appreciated by the people for its Christian character.

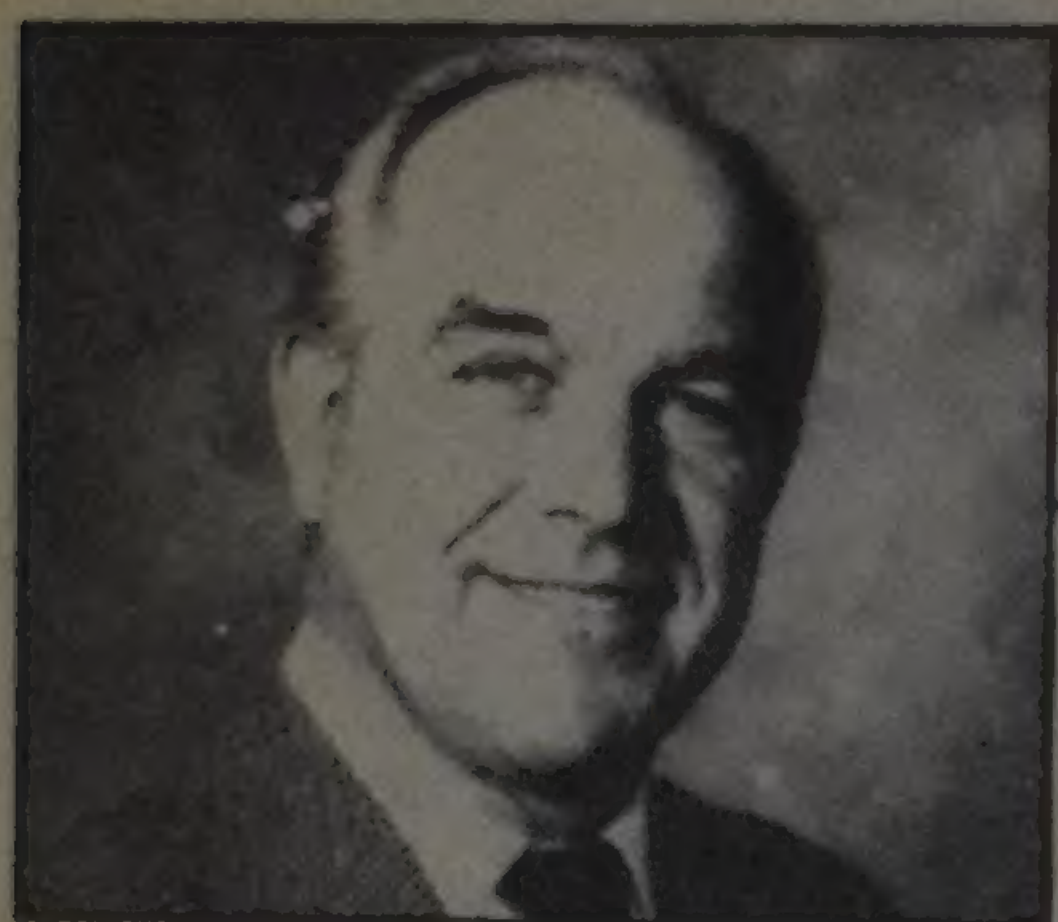
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Canadian Church Scene

Jacob Kuntz

Hellfire preaching?

In Faith Today (July/August 1986) associate editor Leslie K. Tarr writes about a subject that can not be considered very popular.

"Whatever happened to hell?" he asks. "When did you last hear a sermon on judgment or hell?" That question leads to the following considerations:

It would be foolish to maintain that all of the problems of the modern church would be rectified instantly if we had more hellfire preaching. At the same time, however, it seems to me that we have erred in presenting the sunny-southside of the gospel to the exclusion of the stormy-northside. A focus on one to the exclusion of the other brings distortion and imbalance.

One must concur that the emphasis of the New Testament is more often focused upon positive themes. Furthermore, if our stress upon sin, judgment and hell ever overshadows the jubilant, liberating declaration of God's grace, love and mercy, the gospel is seriously misrepresented.

However, the good news of the gospel is viewed against the dark background of our sin, which deserves God's judgment and our eternal separation from him.

Indeed, those who shrink from any mention of sin, judgment, or hell will soon cease to focus on God's grace, love and mercy. A soft, syrupy gospel becomes no gospel. It becomes hardly distinguishable

from a Dale Carnegie course.

Churches that delete judgment from their proclamation may believe a wider hearing will result. Statistics show, however, that people are staying away from such churches in droves. The emasculated message doesn't square with the Word of God, nor with the reality of the human condition.

Themes of sin, judgment and hell must be presented within the context of the total gospel. If they are discarded or neglected, there is a distortion and imbalance in the message. If they are isolated or magnified, they misrepresent the character of God and obscure His grace.

Old order scruples

In the state of Maryland authorities have decided that from now on new homes can not be built with the traditional "outhouse," but must have some alternate means of sewage disposal. Old Order Mennonites are allowed different alternatives. However, since all these options require some sort of electric pump or power-based water supply, this group refuses to accept the new requirements. The use of such equipment "goes against their religion." In the Mennonite *Brethren Herald* of August 15, John H. Redekop makes the following remarks about this refusal:

The fault lies not with the government of Maryland, but with the Old Order

Mennonites. Some of these have drifted so far from the true principles of Anabaptism that non-use of machines and pumps has become a measure of true faith. At issue, of course, is not biblical Anabaptism but a peculiar backwardness and unChristian co-operation.

"Maybe it's time that we sort out our views towards such Old Order values. Let me suggest a three-fold assessment.

First, when the Old Order and Amish press governments for permission to operate their own schools, we should support them. Their schools can serve as a better alternative to the humanistic problem-plagued public school systems. Similarly, when they want to opt out of public welfare systems, we should support them; in this case not because their views are particularly Christian but because any such minority group should be allowed to live by its collective conscience if no one is hurt thereby.

Second, when the Old Order insists on clinging to 18th-century clothing styles and modes of transportation, they should certainly have the right to do so. Buggy travel has its advantages, and making a tourist spectacle of oneself creates no major or lasting impact. In a free society people should have a right to indulge in peculiarities, but, of course, we know that these practices are hardly indicative of biblical ethics, with the possible exception of practising a simple lifestyle.

Some questions concerning lifestyles

Third, when the Old Order invoke religious values, specifically Anabaptist beliefs, in refusing to co-operate with health authorities concerning sewage disposal or the proper treatment of bulk milk, a major problem among the Old Order in Ontario a few years ago, then we should take a stand. The misuse of Anabaptist values should not be unchallenged. Our great Anabaptist forefathers emphasized that we 'should become all things to all men,' that 'by all means we might save some.' They never sanctioned the practice of 'proclaiming the laws of men to be the laws of God,' as is being done in Maryland now.

An Old Order barn raising is an impressive model of how to treat one's neighbour; refusal to co-operate with reasonable health regulations is not.

In defense of the fur trade

The sensational and often irresponsible way in which some groups have opposed the Canadian fur trade has not been without "success." Many people have lost their livelihood and the fishing industry faces serious consequences due to the fact that so many more fish are eaten by seals. Who will speak up for the victims of this campaign? The (Anglican) *Churchman* of September informs us that an Anglican and a Roman Catholic bishop in Northern Canada have issued a joint statement expressing support for fur trapping.

The bishops emphasize that harvesting wildlife is embedded in the culture of northern aboriginal people. They call on the federal government to play

an active role in preserving and promoting seal hunting.

The traditional aboriginal way of life is being threatened by the anti-fur campaign being waged in Europe and elsewhere, the statement says.

This has resulted in severe economic hardship in the north, as well as in Newfoundland, the statement adds.

The bishops call on Canadians to support northern aboriginal organizations and related hunting and trapping organizations 'in their campaign to preserve the harvesting of wildlife as an important renewable resource economy.'

They urge the federal government to expand the domestic market for aboriginal fur products. They also call on it to assist aboriginal groups in developing harvesting enterprises such as co-operative processing houses in the North.

Rather than being a luxury enjoyed only by the more affluent Canadian, furs can be used for more practical purposes, such as the manufacturing of winter clothing...."

The bishops also call on the federal government to develop marketing strategies to promote aboriginal fur products in the international market.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

Christian Reformed World Missions Status Report

\$9,113,284	Budget for 1986-87 Financial Year— 2.9% less than last year
55%	Percentage of budget from denominational quota
45%	Percentage of budget from gifts, offerings, and missionary support by churches
\$1,440,560	Disbursement as of 10-31-86
\$1,207,375	Income as of 10-31-86
\$233,185	Disbursement is over income
29	Positions awaiting funding and staffing
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Education

Margaret Griffioen, page editor

University offers unique international development programs

George Cook

The International Development Studies (IDS) program is one of three work-study streams now offered at the University of Toronto and the only one of its kind in Canada.

The program involves alternating work and study terms and because students must travel far afield these terms do not follow one another immediately. Instead, the students spend three years

in the classroom before venturing out for a year of work. Then it's back to class for a year before graduation.

"In their work students apply their academic studies and acquire greater knowledge of their areas. This results in a rich synthesis of the theoretical and the practical," says Professor Arthur Shep, director of the work-study program. (see box for one project undertaken by students).

The demand for a multidisciplinary approach to international development, where environmental problems such as desert encroachment have serious social and economic consequences, prompted the creation of IDS. Although the first students have yet to graduate, the demand for them is already growing, said program co-ordinator Paul Schafer.

Last summer the first students left for the Sudan, Lesotho, Azire, Zimbabwe, El Salvador and Nicaragua to work for the Foundation for International Training for the Third World, World University Service of Canada, Foster Parents Plan International and the area Mission for Latin America and the Caribbean (a Presbyterian Church of Canada group). The agencies were so keen many started orientation processes long before the students actually went abroad.

"Some countries are more difficult than others. There will be frustrations; things don't move as quickly as they do in Canada. But when you run into obstacles, you have to show your initiative and find a way around them," said Ralph Campbell, founder of the program.



A new school in PEI

The dedication service of Immanuel Christian School, Charlottetown, PEI, was held in September, marking its official opening. The picture shows the 10 children who are between grades one and five and teacher, Miss Pix Butt. We thank the Lord for guiding us to reach this point.

The Immanuel Christian School Board

University students launch development project

George Cook

Last spring an enthusiastic group of Scarborough College (part of the University of Toronto) students launched Partners in Village Development. The new organization's goal is to raise money and support for the Institute for Study and Application of Integrated Development (ISAID), which works in the Filingue region of the north-central African Republic of Niger.

All but the southern fringe of Niger is desert. Because of drought and deforestation, it has begun to encroach on the arable land. People in the affected area have been forced to leave their villages in search of food or work. ISAID works in tandem with the government of the former French colony to fight desert encroachment by reforestation and new agricultural and building methods. Improving nutrition and health and promoting literacy are also part of the organization's integrated approach.

ISAID was founded in 1976 by Father Gerald McGuigan, a professor in the Faculty of Theology of St. Michael's College, and relies on the Canadian International Development Agency (CIDA), church and community groups for its \$200,000 a year budget.

A year ago, when students in the International Development Studies (IDS) program at Scarborough heard McGuigan describe ISAID's work in Niger, they decided to form Partners. Their first fundraising effort garnered about \$500. Each contributor donated \$5 to buy a tree. Following this initial success, the group grew quickly from a handful to about 40 students, many of whom are in programs other than IDS.

Designed to encourage the active involvement of schools, churches and other community organizations, Partners has set out to achieve its goal by forging real links between the Scarborough community and the people of Filingue.

Excerpted from Columns, a publication of the University of Toronto, Ontario, 1986 issue.

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Fernhout makes the grade at November inauguration

Carol-Ann Veenkamp

The solemn setting of an inauguration was offset November 1 by the resplendence of academic garb worn by participants and the banter exchanged from the lectern between ICS president, Dr. Clifford Pitt, and fledgling senior member, Dr. Harry Fernhout.

Just over 100 ICS supporters and academics gathered at Knox Chapel in Toronto on a sunny Saturday afternoon to witness the inauguration of Fernhout, 38, who was appointed senior member in philosophy of education in 1985.

In his introductory remarks, Pitt, 71, recalled that Fernhout's daughter Johanna

had once confided to her Grade 1 teacher, "My daddy's going to be a teacher too — when he grows up!"

In response Fernhout told the audience that "there are those of us who grow up and start a teaching career at age 37; and then there are those of us (I won't mention any names of course!) who at age 70 find a niche in life."

A promising scholar

Pitt described Fernhout as a man of "great conviction, commitment, dedication, a clear brain and a clear purpose that drives him both on the theoretical and practical side."

Concluding his remarks, he said Fernhout, like his book on 1 and 2 Samuel, *Promises Broken; Promise Kept*, shows enormous promise in the talents and personality God has given him.

"He has the promise of giving us outstanding leadership in a most difficult field, in the directions, the



Photo: Carol-Ann Veenkamp

Dr. Harry Fernhout during his inaugural address November 1.

purposes, the values in education. I suggest he may well develop some benchmarks (perhaps today), which 10, 20 or 30 years hence will be seen as significant guide posts to the rest of us," Pitt said.

Describes himself as a grinder

Calling Pitt's remarks damaging to his "humility quotient," Fernhout described himself as, what is known in the sport of hockey, a "grinder" or a team player who delivers a dedicated, workman-like performance rather than as a superstar.

"I see myself as a grinder on this interdisciplinary academic team. But a grinder can sometimes be stretched to achieve above his apparent ability level by playing in the

right company. So I take courage from being part of an academic team, and I call upon my colleagues to support me in my task. Perhaps you can even make me look good by doing some fancy academic stickhandling in your area, and then passing the puck so I can shoot it in the educational net," he said.

In his address, entitled, "Christian Philosophy of Education: Charting a Course" Fernhout sketched the important orientation points for philosophical reflection in education within the ICS setting.

"Today we will engage in charting a course; the actual journey will take years of persistent work. And that journey may have twists and

Continued on page 17...



MEDIA

SCAN



A never-ending story

The other day I joined hundreds of other people by going to a local video outlet to rent a video for our family to watch that evening. I took my teenaged daughter and two of her friends with me because the video was to be part of a little celebration in her honour. All three would be in on the selection.

Teenagers, I was told beforehand, want something "good," not something "babyish." Words of warning, I suspected. Yet, I could feel for them. When I was their age I didn't always like my parents determining my life; I wanted to be free, to exercise my growing "maturity."

My daughter and her friends are no different. As teenagers, they have become more aware recently of what's playing at local theatres, what other kids have watched on video, what interests them. As teenagers they also know that their parents often have definite views on some of these matters, especially when it comes to movies. And when parents and teenagers don't see eye to eye — it often means teenagers lose. I was being warned, I knew, that something "good" was not going to be *The Wizard of Oz* or *Mary Poppins*.

A family balancing act

And so a certain tension rode with me as we drove to the video store, a tension which I know has probably been shared by countless parents in various homes throughout the ages. How do I balance my daughter's desire (and need) to make her own selection with my desire (and need) for her to make the right one?

On the one hand, we parents can say our teenagers are too young to decide for themselves. They really don't know how influential movies can be in shaping attitudes and values. We feel pretty confident that they won't select some "dirty movie" with lots of sex and nudity — they're already aware of that criteria. But do they realize that even "clean" movies often portray life un-Christianly? Without being graphic, extra-marital sex is condoned, a secular lifestyle is attractively presented, a humanistic approach to life's problems is advocated. Don't our teenagers need another year or two before being allowed to make up their own minds?

On the other hand they're teenagers. They

are in a period of their life when they have to be "exposed" to the world they're living in, warts and all. They have to learn how to discern what's good from what's bad. They have to be allowed to exercise their responsibility, to make mistakes, so they can learn from them. We as parents have to learn to give them some room. We should do that now, while they're still at home with us, where we can monitor them, instead of waiting until they're out of the house.

Reviewing the parental job

It's easy in situations such as this to begin questioning our parenting over the years; did we do a good job? Can we trust our children to make their own decisions? Perhaps we should have been much more clear in the past. We should have done it differently. How quickly our confidence crumbles!

As it turned out, my teenaged selection committee chose a video already familiar to us as parents. It is typical of much of what is currently popular on television and in movie theatres; an "entertaining" comedy with an unbiblical view of life and how to handle life's problems. It was a selection which, on the one hand, restored my confidence in our parenting over the years; after all, she didn't select *Porky's* or some similar trash; on the other hand, it was a fitting reminder to me that our job as parents was far from being done.

Our teenaged children are living daily with pressures and influences resulting from a media-saturated environment of music, television and movies. How are we helping them develop tools of discernment? How familiar are we with the contemporary media scene to help develop criteria for selection, discrimination in viewing, a longing for biblical truth?

It's not only my teenaged daughter who has a lot to learn yet; we as parents have a lot to learn about how to teach them. How do you expose secularism and humanism for what it is to an age group that is attracted to their resulting lifestyles? How do you balance a teenager's need for independence with a parent's need for showing the way? How do we as parents keep up with our children's ever-changing media world?

Responsible and effective parenting is a never-ending story.

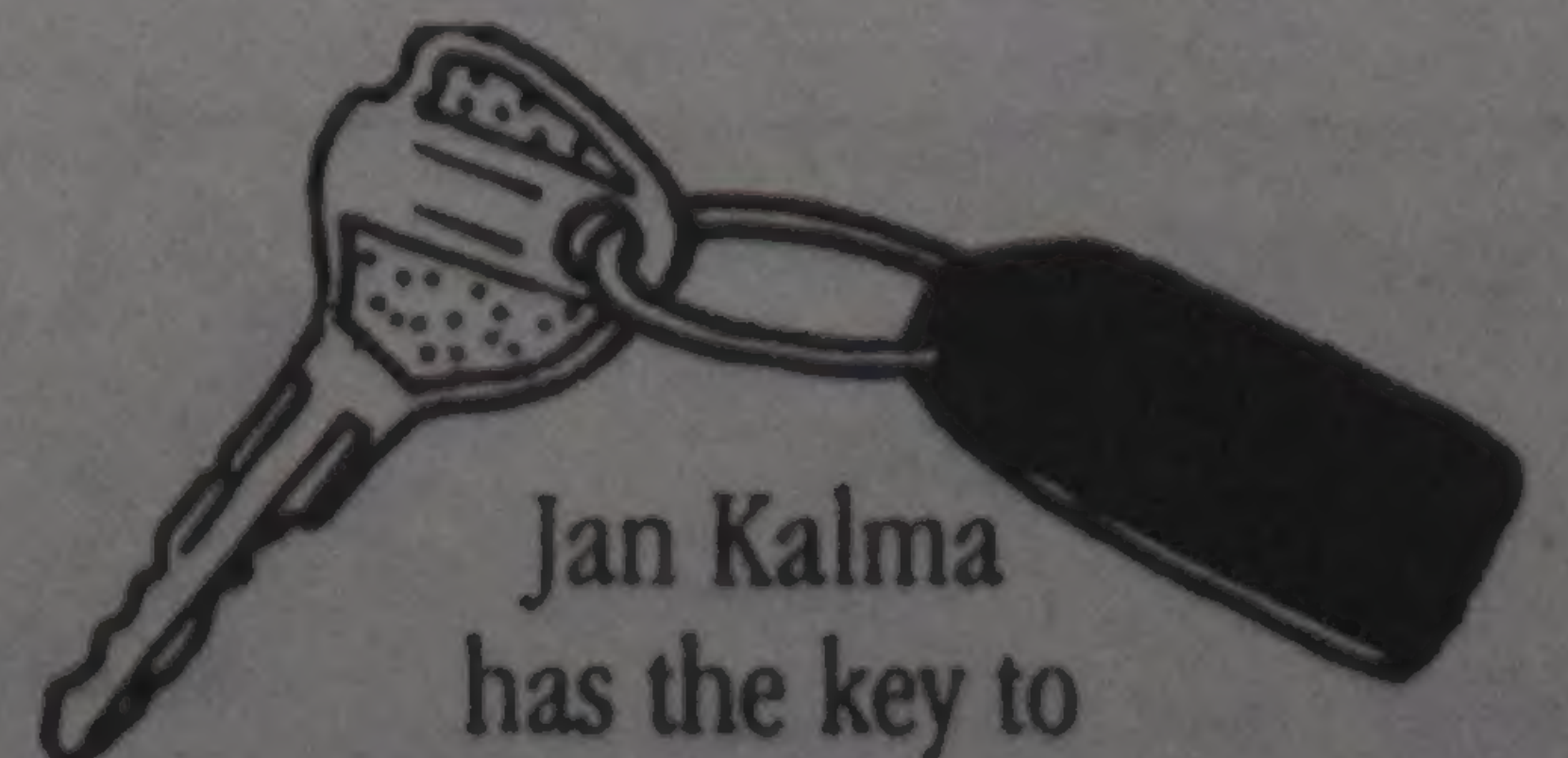
Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.



Photo: Carol-Ann Veenkamp

Fernhout's daughters, Johanna, 12, left, and Mary-Joy, 4, colour on the marble stairway at Knox Chapel while well-wishers greet their newly-inaugurated father.

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Story

The last St. Nicholas

Lini R. Grol

In Holland we have a dignified St. Nicholas. Ours is a holy man — a mitred bishop with gold-braided and lace-trimmed clothes, a red velvet mantle and a golden staff. He rides on a white horse led by his faithful black servant Peter, dressed in the medieval dress of a page.

Peter was supposed to keep track of the good and bad deeds of children in a large red book. He carried a sack with presents for the good children. For the bad ones he waved a bunch of twigs and threatened to stuff them into the emptied sack to carry back to Spain.

St. Nicholas and Peter arrive in the middle of November from Spain, and return after St. Nicholas' birthday on December the sixth. They come specially to Holland to celebrate the birthday with us, so it was said.

By the end of November, children set their shoes under the chimney at night, and if they'd been good they might find some candy in their shoes. Polishing your shoes seemed to have something to do with it.

Like most nine year-olds, I was none too fond of polishing shoes, or any chores. But when I'd shined them, after some urging, I found a small white sugar animal in my shoe the next morning. The traditional gift of the saint. I was overjoyed, as candies were a luxury.

I secretly shined their shoes

My brother Hans, and Ria, my sister, seven and five years my senior, had none. They hadn't polished their shoes, I noticed. And so often they teased me: "Of course, you get candies, you are spoiled."

I offered to share my treasure with them but they wouldn't hear of it.

Still, I felt sorry that they didn't get candy.

That night I secretly shined their shoes and put them beside mine under the chimney. They'd bragged that they'd given up polishing and setting out shoes.

Early the next morning I raced down the stairs, but they

were already there. In my shoe was an even bigger candy than the previous day, in my favourite colour pink; in their shoes only little twigs. Peter had seen through my trick.

"Just look at that, even Peter spoils you," they scoffed.

They refused as before to share in my good fortune. I treasured the gift, this time almost as big as my hand. It was too pretty to eat, even though I licked at it once in a while.

I wondered about the all-seeing eyes of Peter. That he would treat my brother and sister so harshly made me feel sorry for them and a little guilty. Didn't Peter know I had a few less than noble deeds on my conscience? But in those days I tried to be good and helpful, at least as helpful as a clumsy girl my age could be. I counted the days before the fifth of December. That night the good saint would ride over the roofs on his white horse and deliver gifts for every child.

What a feast!

At our house he would do it differently. Knowing that my German mother didn't like gifts on the floor, he'd put them on the table. Peter would even find her lace table cloth, and the candles, and her best china dishes, and fill them with oranges, apples, nuts, candies and cookies and a small gift. The good saint knew exactly how my mother wanted to celebrate.

It was always such a feast to come down early in the morning and see the table set this way with the soft candle lights. We didn't just dive in either. Mother first made us sing the well-known St. Nicholas songs to honour and thank the holy man for his gifts. Then she would gently push me and say: "Now look what the saint has brought you."

But that year of the depression was to be different. Even the teacher warned us that morning not to expect too much. Gerda, my best friend, and I compared notes on the playground. I was worried, so was Gerda, though her parents hadn't mentioned depression to her.

Jeering insults

I wasn't aware that Elly, the wise guy of our class, stood close enough to hear me ask Gerda about this message of doom. Elly had a large following. She pointed at us and shrieked with laughter: "Those kids still believe there is a St. Nicholas." At once the gang surrounded us. They laughed and leered with insulting remarks about our intelligence.

Gerda and I huddled together, she clung to me and was as shocked as I was by their terrible remarks and accusations about our noble saint.

"They are wrong," I whispered to Gerda, "There is a Saint Nicholas." Gerda was close to tears as she held tightly to my arm and looked fearfully at the others. Elly and her gang turned on me and jeered even louder. They sang a sacrilegious ditty about our saint while they jumped around us.

I expected the heavens to open, and that God would reach out to deal with the rebels. After all, you don't insult saints.

Gerda's eyes flashed. "You just wait till Peter gets you." She smiled with unexpected unvirtuous wrath.

At this, Elly and her gang roared with laughter, and started with more rambunctious songs, even more insulting to our beloved saint and his cheerful servant. We held on to each other for comfort. Suddenly Gerda turned to me and demanded: "Where is Peter? Why doesn't he do something?" After all he was supposed to be everywhere and hear everything.

The singing abruptly stopped. The gang crowded still closer, and each shouted questions. Our heads turned right, left and right, left again as they shouted: "How can Peter be everywhere at the same time?"

"Don't you see, it's only a fairytale."



"How can he be here when he died 500 years ago?"

Then Elly, furiously: "Why do rich kids get lots and poor kids nothing? If he's so good and knows so much, he'd give the poor kids lots"

Luckily the bell rang and Gerda and I ran as never before to get in line. We were only too glad to get away from our tormentors. Quietly we went into the school. We both were shocked and perplexed.

Meekly we filed into the classroom where the blackboard showed a colourful picture of our saint with his servant Peter. Normally we'd have been awed at the extra-curricular work of sister Scholastica, but that day we just looked at it and sighed sadly.

loud bang on the door and in burst Peter with his burlap sack on his back. He grinned from ear to ear while waving his twigs. Sister smiled sweetly and introduced him as if she really believed in him. Gerda reached for my arm and whispered: "Now they'll get it." We watched as Peter, twigs in hand, danced between our benches, warning us with rolling eyes and a big grin: "You better be good ... or else ..." We expected the twigs to land on one of our tormentors.

The girls giggled and glared at us. Then Peter went around tousling heads in a friendly gesture and leaving two sugar animals on each desk.

Gerda and I were baffled. When he came to me I looked up at his kindly face and saw for the first time that he was not really black, his neck was white. Suddenly I knew the girls had been right. Gerda saw it too and when our eyes met again, we both nodded knowingly and sadly. After school we too ran with the gang, shouting defiantly the defaming ditty to our once so dearly beloved saint.

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My brother Hans cycling by, plucked me from the crowd and scolded: "What in the world are you singing?"

Only a game

"There is no St. Nicholas," I cried angrily. "It's only a game."

Then I cried, for in truth I have loved the saint and Peter and all that went with them. I knew life would never be the same. Hans shook his head and muttered: "Stupid kids."

Much to my amazement, my parents took it calmly.

Dad sounded almost relieved when he said: "Well, that saves us some." He pulled my braids and joked: "You are a big girl now, and we'll skip St. Nicholas. Mother saw my tears and said hastily: "It's a bad time, but we'll have a Christmas tree and there will be some small presents with Christmas."

I hung my head. Christmas was not the same. Hans and Ria shrugged: "All right with us," was their only comment. Later, when Ria and I went back to school, she teased: "Serves you right. Now you won't find anything in your shoes." The world looked dark and grey.

Gerda ran towards me and

told me that her parents had laughed. "I'll still get my presents," she said cheerfully, accepting the sudden omission of the saint and Peter as a fact of life. Gerda was an only child, no one ever teased her and she always got huge presents from her parents who were well off. I envied her at that moment.

The other girls talked openly about their St. Nicholas celebration and planned surprises and little gifts. We collected some pennies to buy a gift for our teacher. I wondered if anyone would surprise me with a gift. I knew there would be none. It was a bad time for us all.

On the fifth of December there was no school. I came down that morning still hoping to find a little something but the table was laid out for breakfast as any other day. No one mentioned St. Nicholas. The day looked bleak indeed. No sharing of joy and toys with my friends. Gerda would no doubt have another big doll to show off and lots of candy. I had nothing to show or share. We didn't sing as we used to and the everyday tablecloth looked dull. I looked around the table. Only my baby sister seemed to be happy and hammered her highchair with her spoon.

Mother smiled and doled out the chores. "While Ria makes the beds, you can wash the dishes, before you go out and play," she said.

Silently I donned my apron. Then as always I turned to Hans to button it up. I looked at the others. Didn't they miss the singing, the candles, that certain festive mood? I didn't even think of the presents.

Come with me

Suddenly Hans whispered in my ear: "Come with me." As the eldest he always took care of presents for our parents, and I thought he had planned something for them. Mentally counting my savings I followed him to his room. Ria and I shared a room with my little sister. Hans was privileged to have his own room where he usually studied.

At the door he stood back, put his arm around me and threw open the door. Ria had followed us. Now they both watched me as I looked in and saw what he had done. His usually cluttered desk was cleared of books and was covered with mom's tablecloth with the wide lace. And there were the two silver candlestick holders, with the long tapers softly lighting three small plates filled with peanuts, an apple and even a silver-wrapped candy. And oh, in the middle of the table were three parcels.

My heart lifted as I looked up

at Hans. He smiled at me and urged: "Now you have to sing."

As always he took out his violin and started one of the well-known and beloved songs. I looked at Ria who sang cheerfully. Then I too sang with a heart overflowing with joy and gratitude.

"Now then," Hans pushed me gently to the table, "see what you got."

Shyly I stood turning the apple and the silver-wrapped candy, realizing that I was the only one with such a gift. Then he shoved one of the small parcels at me. Out came a bright red hair ribbon, neatly ironed, which I recognized as one of Ria's. Hans shoved the other small parcel at me and I realized suddenly that neither he nor Ria opened anything. This time it was a small box with a tiny perfume bottle, the same I had coveted so long from Ria. She only shrugged when I looked at her, for I knew how she had treasured this item.

The third parcel was the biggest and when I held it in my hands I knew what it was. It was a pencil box made by my grandfather, especially for Hans. He'd carved an intricate design and his initials in the lid. Hans had cherished the box and had always polished it. Even now I could smell the wax which he'd so lovingly applied before giving it to me.

Only then did I realize I was the only one who'd received presents. My plate was filled to the brim, while theirs held only a few peanuts and an apple.

Even better than a fairytale

Before I could fully express my gratitude to those two, the door opened and Dad carrying my little sister on his shoulders came in shouting boisterously: "And what's all this partying without us?" Mother followed him and smiled at each one of us, then nodded as if she was pleased and had expected this.

Hans and Ria, though forever teasing me, taught me that day what St. Nicholas was all about. It was better than the fairytale I had believed in. Much better, for I realized that they really loved me. I never forgot the very last day of my St. Nicholas.

Lint Grol is a scissor-cutting artist who lives in Rotterdam, Holland.

First Christmas in Canada

Gerdie Adema

It was my first Christmas in Canada. I was in grade one. For weeks already we had been practising songs. Songs about the baby Jesus, the shepherds, the wise men and angels. And songs about this man called Santa Claus.

He was a new phenomenon to me. I knew all about St. Nicholas and his servant Peter from Holland. We had even celebrated that event with our Dutch friends on December the 5th. But here in Canada they had someone else — someone named Santa Claus, who came on December the 24th at midnight and left gifts for everyone. This person knew if you were bad or good; if you were sleeping; and he came down chimneys and drove a sleigh with reindeers. I was awestruck by this information.

I continually questioned my neighbourhood friends on the practices and procedures that would lead up to this great event. I relayed all these valuable tid-bits to my parents. I wanted them too to be ready for Santa Claus. But they laughed and told me that this man wasn't real; just a person who dressed up. He was as real as my imagination would allow him to be.

My mother again explained why we celebrated St. Nicholas on December the 5th so that we wouldn't overshadow the true meaning of Christmas. I wouldn't listen. What did they know. This was Canada. This was a new country, with new traditions. They had never experienced a Christmas in Canada before either. What if they were wrong? I certainly wasn't going to miss out on this special occasion.

By the eve of December the 24th, I was thoroughly rehearsed and ready. I went through my usual bedtime routine, with one exception. I took a long brown stocking out of my drawer and hid it under my pillow. I said good night to my Dad and Mom, turned out the light and crawled between the chilly sheets.

I shared a room with my sisters and would have to wait until they were asleep before I could begin. It seemed to take forever. Finally I heard the even breathing that sleep allows coming from the other beds. I quietly pushed back the covers and slid my feet to the cold floor. I reached for the picture that hung beside the window and cautiously lifting it exposed the nail that soon would hold my stocking. I set the picture against the wall and reached under my pillow.

Feeling for the top band, I pushed hard, breaking the material and revealing the nail head. The stocking would not fall down not even if it was full and heavy. I parted the curtains slightly and crawled back into bed. From my pillow I could see my neighbour's house, especially their roof. Wouldn't it be neat if I actually did see Santa go down their chimney!

I couldn't sleep. The excitement of waking up to a stocking full of gifts was too much for me to comprehend. Yet I knew that I had to sleep because Santa wouldn't come if I was awake.

I slept fitfully. My Dad and Mom always made a final check on their girls before they went to bed. When they opened the door the light from the living room would fall across our faces so they never had to turn on our light. Therefore I knew that they would not notice the wall or the stocking. I heard them open the door. And then it closed. They hadn't noticed the stocking and I felt relieved. I reached over to check it. It was still empty. I guessed that it was not midnight yet.

A few times during the night I awoke, but the sky was always dark. I didn't check the stocking again. I would leave that thrill for the morning. I closed my eyes very tightly and dozed.

When I finally woke again it was light. I excitedly turned over in my bed and eagerly looked at the wall. There beside the window hung my stocking ... limp and empty.

I reached over, grabbed the stocking and yanked it off the wall. My sisters were still asleep so at least I would be spared the embarrassment of explaining something I simply couldn't understand. What had I done wrong? Why had Santa forgotten me? For weeks I had honestly tried to be good and kind. But nothing! Why? I did not even dare to ask my Mom or even admit to what I had done. I couldn't even ask her to hold me. I was so sure that Santa was real.

I put my stocking back in the drawer. I couldn't explain the hole I had deliberately made in the top. I hung the picture back on the wall. My hopes and dreams were shattered. I was devastated.

I crawled back into bed, buried my face in my pillow, and wept.

Gerdie Adema began her emigration to Canada as a newscaster on the CBC program "Morning Side" on December 15, 1985.

Feature

Water. Life-giving liquid

Water in the name of Christ breaks cycle of poverty

Ellen Zwart

Ten years ago, Brother Anthony was looking for a tractor. A decade later, one of his protégés is hoping to purchase a \$300,000 drilling rig from a Calgary firm to take to Tanzania.

Ted Vanderzalm, a distant connection of British Columbia's premier, is home for a brief busman's holiday in St. Catharines, Ontario. A volunteer with the Society of the Precious Blood for the last three years in Tanzania, Vanderzalm is in Canada to describe the work being done in this poor country of 22-million lying about halfway down the east coast of Africa.

His first involvement with Tanzania came about through the fundraising efforts of Brother Anthony who was trying to raise money for a much-needed tractor to assist the mission in Africa. Vanderzalm knew immediately that this was work he wanted to get involved in.

Vanderzalm considers his work with the Precious Blood Mission as a calling. "It was nothing I studied for," said the young man whose proclivity for rowing was greater than reading in university.

However, "working in the mission field was something I've always wanted to do, even when I was small. I like helping people, I like working with my hands," he said.

Armed with a strong conviction that faith and love go together, Vanderzalm reports that he "bumped" into Brother Anthony at just the right time.

Recruiting young Canadians

Brother Anthony is behind

the drive to involve young Canadians in the work of the Society of the Precious Blood (CPPS — a Latin acronym). CPPS was founded in Rome in 1815 by St. Gaspar. It is considered a small order with 700 members in Italy, Europe, Latin America, North America and Africa.

About 10 years ago, the Canadian chapter, called the Atlantic Province of CPPS Mission Projects, under the tutelage of Brother Anthony, became involved in awareness — and fund-raising — for mission work in Tanzania.

Precious Blood missions

Many missions run by the Precious Blood are to be found in developing countries around the world. In the Tanzanian field, the Canadian and Italian chapters co-operate. Together they work to give the poor and hungry some hope.

Their main concern is to drill for water, "without which we can dream no other dreams," says Brother Anthony.

Struggle just to survive

Vanderzalm tries to explain the hardships farmers must endure simply to survive. Planting the corn seed is just the first step.

"If they are successful in cultivating the cement-like soil after the nine-month dry period, and planting corn, they await the rains.

"If there is too much rain, the plants rot. If no rain, they die. There is no mechanism to conserve and ration the water.

"Should a farmer manage to transport his corn to market, after hurdling enormous transportation problems like no truck, no fuel, no roads, he will receive some payment.

"However, there is nothing he can afford to buy. A month's wages will buy a pair of pants for himself or one of his children! Everything is



Bottom left: Water provides the basis of hope in poor nations and, top: windmills are an economical and easy way to get at the water. (Photos courtesy Ted Vanderzalm).

imported. The need is so great," muses Vanderzalm.

In a country where women and children daily walk 10 km for water during the dry season, Vanderzalm hopes to provide safe sources of drinking water for families, their animals and crops. There is plenty of water underground, according to Vanderzalm. His job is to find it, drill for wells, and build holding tanks to store it.

Windmills low maintenance

Windmills, which are almost maintenance-free, are used to pump water from below the surface. In the last decade alone, 76 windmills have been built. The wind necessary to power the mills is ever-present in Tanzania.

"In fact," says Vanderzalm, "the ability to control water, allows many Tanzanians to harvest three crops annually from their land because of the year-long growing season.

Equipment old

Much of the equipment he works with is old and capable of drilling only to the 100-metre level. A more modern rig will allow the drilling to surpass the 200-metre mark. Water at this level is cleaner. The process of drilling could also be speeded up considerably. Rather than building one well each three months, a larger rig would be capable of one well every week!

Vanderzalm's eyes light up with enthusiasm as he considers the possibility of doubling and tripling the work of CPPS. He feels that the mission's slogan of helping people to help — themselves becomes just a step closer to reality.

How does he do it?

What motivates someone like Ted Vanderzalm to sign up for another three-year stint

with the Precious Blood mission? He was brought up in a close, hard-working Roman Catholic family. The plant business his father and uncles (now some of his brothers) were involved in was prosperous. The Protestant (!) work ethic was alive and well in his boyhood. In fact, it was a lifestyle he embraced and respected. And yet he always had a nagging feeling that his work, or vocation, as he calls it, lay in helping others.

His father and mother are proud and pleased their son does what he does. Their support of the work of the mission is generous. How else to explain the fact that this middle-aged couple spends their free time in shopping malls selling buttons to raise money for the new drilling rig CPPS hopes to buy?

Responsibility important

"Responsibility goes together with the things we have been given," says Vanderzalm simply.

He struggles to put his thoughts into words and allows that faith and love — love for one's fellowman — are inextricably entwined.

Asked what the most difficult part of the job is, Vanderzalm will readily say that the mental strain of having to decide which of the poor is the most deserving of food when supplies are short, is stressful. How does he deal with such stress?

"I pray," says Vanderzalm. He is convinced that a little effort can make a big difference, especially when there are a lot of little efforts combined.

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A look in the rearview mirror (2)

Dr. Rem Kooistra

In my first article I wrote that we, Dutch pastors, came to Canada being culturally and theologically rich. Now, what was the situation in the Christian Reformed Church we joined?

We found congregations with believers who had come from almost all areas in The Netherlands, but mainly from rural or small-town backgrounds. They were determined people, hardy immigrants, who tried to build a new future — often in agriculture — for themselves and their children. They had exchanged the bureaucracy of a country in reconstruction for a land of almost unlimited freedom and opportunities.

Loss of status

But immigration is hard work. Many lost "status" because of their new start in Canada. They were not the influential governing citizens they had been in the old country. Often their children adapted faster to the new environment than they did. They worked "by the sweat of their brow," but felt somewhat short-changed, as if they were not getting a fair shake. The only place where they could have some clout was in the church.

Since all consistory and congregational meetings were done "in Dutch," many of those heads of families quickly moved into consistory. They were free to exercise their influence and power there, smoking their Dutch cigars or pipes. They all wanted an unchanged and somewhat unchangeable church; so they said: "By ons in Vlagtweede," "Bij ons in Lekkerkerk" and "By ùs in Murmurwàld." (This is how things were done back home.)

In their desire for influence and governing authority, the Dutch immigrants were helped by the American Home Missionaries, who laid the foundations of many new Canadian congregations. These ministers were accustomed to ascribing a fair bit of decision-making power to the congregational meetings. In other words, they were more democratic than most of the immigrant-pastors. Their leadership was less authoritative and more persuasive.

A demanding task

As soon as we had passed the *colloquium doctum* — which often was not very learned — we began ministering to one or some of those new churches. We soon discovered that our task was quite exacting and that it tested our skills and resources to the limit. It was good that we were young and full of energy. How many miles we had to drive! How much patience was expected! We did things many a minister in The Netherlands

would never have dreamt of doing! All of us can tell stories about those first years. There were many humorous events. Some of us, like Geuzebroek and Van Harmelen, have written about these experiences. We should perhaps collect them in a book, before they all are lost.

But we did not only have to deal with the congregations we served, we also had to work together with our American home missionaries and we had to find our place in the Christian Reformed Church at

us, after we had been active in evangelism for years "in the old country," had now suddenly become the objects of this activity. Some of us protested against this use of the name "home missionary." But pastors who had followed immigrants and settlers on their way to the West had always been called by that name, and the CRC was not going to change this practice because of some newcomers from Holland. These "Hollanders" should learn the way things were being done here.

But that was not always easy. I remember my struggles with *Robert's Rules of Order*, sometimes irreverently baptized as "rules of



From l. to r.: Vander Plaat, Ringnalda and Rem Kooistra.

large.

The home missionaries and pastors helped us a great deal in our initial difficulties and problems. They helped us buy our first car and taught us many things about the financing and maintenance of our first vehicle. Those men were very practical people: they could drive very long distances and make sermons with very few books. During these first years in Canada they were the only North American natives we got to know quite well.

In several places we met yet another group of people: the old-timers.

We thought they were excellent in their English (they could read *The Banner* without a dictionary) but poor in their manners.

Learning new ways

One of the many things which amazed us was that the American pastors were called "home missionaries." It seemed strange that many of

disorder." I was deeply amazed how some ecclesiastical parliamentarians could manipulate these rules. Whenever they disliked a decision, they called out "point of order" and found a way to change the decision. Some of us learned the ropes quite fast and also became masters in the tricks of the trade.

But in the beginning? What frustration! At a classis meeting I would stand up and make what to me was an important remark. The chairman would then say, "Thank you," and the debate would go on as if nothing had happened. And all this just because I had failed to make a motion!

We also soon discovered something about the climate in the Christian Reformed churches. Dogmatically they were stuck in Louis Berkhof and ethically in W. Geesink. *De Gereformeerde Zede* by Rein Schippers had not yet made its journey across the



Dutch ministers and wives met in Brampton on October 28. From l. to r.: Jacob Kuntz, Jan Pereboom, Mrs. Hart, Lambert Slofstra.

ocean.

Different mores

The churches here were still discussing "worldly amusements" such as theatre attendance, card playing and dancing. Consistories were urged to make public profession of faith dependent on the promise never to see a film!

All this created the impression that we had come to a church which was far behind us in many ways. On the other hand, we often made the impression of being quite worldly on the American CRC people.

Most of them were teatotalers and we liked our glass of wine. We argued that you cannot localize the world: the devil is in the theatre, but also and — even more so — in the church.

So we found here a *different* church, one which often left the impression of being old-fashioned and somewhat out of touch with the *real* world. A friend of mine who came over for a visit from The Netherlands shook his head and said: "But were you in such a bad situation in The Hague that you *had* to leave? You are so poor here."

Important task

In this way we made one more discovery, a very important one; namely, that we were here for a purpose, that we had a *mission*. We too left The Netherlands perhaps because of the lure of the unknown. Ministers are not immune to the lust of adventure. Some of us thought of our children: in Canada there might be a bright future for them! But — after we had gone through the initial stages — it became more and more clear that we were sent here by God, that we had to respond to a special calling. And so we too in the land of the "home missionaries" became missionaries ourselves, "willy-nilly missionaries from overseas."

Now, looking back in the mirror after 30 years, it is good to ask the question: "How did we do? Did we succeed in our mission?" Did we share our rich heritage? Did we share it enough?

But the answer to this question must wait till next time.

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo.

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Feature

What foreigners thought of seventeenth-century Hollanders (2)

John H. Martens

The author concludes his review of the reputations of the Dutch as found in letters and diaries of foreigners in the 17th-century

What French diarists said

French travellers who visited Holland showed in general more a measure of sympathy towards the Dutch than the British, although they were as much impressed or even flabbergasted by Dutch peculiarities and way of life.

What especially struck the French was the passion of Dutch women for cleaning their homes and even the street in front of it. A certain French lady travelling through Amsterdam in the early 18th-century noticed that every visitor had to take off his shoes and put on slippers before entering the home of his host. When there were no slippers, according to our Francaise, the wife carried her husband on her back through the just-cleaned and polished hall to the kitchen.

Everyday, according to the French visitor, the Dutch housewife cleaned her house with 40 pails of water and as a consequence the houses were very damp and breeding places of rheumatism. That the French lady was struck by the Dutch rage of cleanliness was understandable as in those days, living conditions in Paris and other French cities were far from hygienic or sanitary. For instance, it was normal to fling the contents of a certain useful container (which we will not identify more closely) in the streets from the upper windows of tenements and apartment buildings. Woe the innocent pedestrian who had not heard in time the cry, "garden'eau" (watch the water) and was caught in a sudden barrage.

Not totally clean

Although the Dutch kept their houses immaculately clean, they did not apply the same standards of cleanliness to their own person, according to French visitors. "The Hollanders do not wash their

hands before eating; they clean everything, except themselves; they drink from the same glass; they smack their lips and eat and swallow their food to the accompaniment of unsavoury noises."

Sir William Temple, an Englishman, confirms these remarks in one of his more unfriendly swipes at the Hollanders: "The Dutch clean their houses better than their bodies and their bodies better than their souls."

During a visit to the home of a Dutch friend, while suffering from a severe cold, Sir Temple vigorously scraped his throat and spit unabashedly on the floor as he would do at home.

The master of the house jumped up and called in a servant to clean up the mess. Then he addressed the Ambassador, "You are lucky my wife has not seen this or she would have sent you out the door, Ambassador or not, for fear of contagion."

All this does not take away the fact that bodily cleanliness has not always enjoyed the attention it no doubt merits. It remains to be seen whether the Dutch were more negligent on this score than other nationals.

Dirty but virtuous

The French greatly praised Holland for its liberty and many freedoms. "The Dutchman is subject to his laws only. Only these he obeys and respects. He is free in everything, as long as it is not harmful to the state. A Dutchman knows no other masters but virtue and duty."

One drawback however, often commented upon, was the excessive self-assuredness often bordering on insolence, displayed by the people, as one diary puts it: "All people are equal and rulers and magistrates are treated with deference only in the exercise of their functions."

As early as c. 1605, Buzenval,



the French Ambassador to the Republic wrote that, "the Dutch people enjoy so great a freedom, as is seen nowhere else in the world."

Women rule the roost

The French were astonished to find that the Dutch did not beat up women and that even servants were treated as equals. What shocked the French the most was the docile and submissive attitude of the husbands, for no matter how busy the latter were they immediately obeyed the call to dinner by their waiting wives — even if it meant a Burgomaster (mayor) had to interrupt a town council meeting.

According to one Frenchman, "The women of Holland are beautiful and fat, especially in Zeeland and they are virtuous by their lack of temperament."

Another commentator stated that "the greatest pleasure of a Dutch woman is to eat apples and crack nuts with her own teeth."

Cared for underprivileged

The proverbial soberness of the Dutch lifestyle did not stop them from looking assiduously and with compassion (measured by the standards of the time) after the poor, weak and old.

Foreign travellers marvelled at the palace-like structures where the aged, orphaned and sick found shelter and a home.

They heaped praise on the

Hollanders for this and highly commended the spirit of the wealthy classes, who considered it a mark of honour and duty to assist the needy.

We get the impression that in other countries inhuman conditions for the poor and the aged were commonplace.

Perhaps Jean Parival, whose book *The Delights of Holland* appeared in 1685, pictures the Dutch in too good a light, when he speaks of them "as people who in earlier times were known for their coarseness but not now can be qualified as such. They do not like argumentation, they are not easily offended; they hate slander, swearing, blasphemy and duelling."

What the Germans said

German nobles visiting Holland were disgusted by the fact that power was not in the hands of nobility but rested in the unworthy hands of prominent citizens — men who had attained to their position by industriousness, and frugal living.

German theologians were often offended by the prevailing religious tolerance. Especially the liberty enjoyed by the Jews in Amsterdam seems to have irritated more than a few of them. German theologians were brought up in a climate of recrimination, in their homeland, where on occasion even Calvinists lost

their heads.

Educated Germans did not discover in Dutch culture any redeeming features modelled after German examples. That French cultural influences were very strong in Holland was inconceivable for a German and he would make this loudly and perfectly clear.

Then there were minor irritants. The German visitor was shocked to find in Holland that the "wife was wearing the pants." It was different at home where a German husband could discipline his wife at will. In Holland, it was said among Germans: "The hen crows and the rooster clucks."

The German men and their spouses also complained about the familiarity and lack of respectful distance found in Holland between the lady of the house and female servants. As one German commentator expressed it: "It is difficult to distinguish between the lady of the house and her maid-servant, except that one finds the former in bed with the boss of the house."

Limited examples

We must point out that we dealt with the situation as it appeared to foreign travellers in the 17th century. The 18th and 19th centuries yielded new harvests of diaries and travelogues, political developments and above all deteriorating economic conditions, growing poverty and loss of international stature of the Dutch Republic. Even the virtues of the Dutch so prominent in an earlier age seemed at times submerged in a sea of later woes. Or were these virtues just biding their time to reassert themselves again?

John Martens is a history buff and freelance writer living in Listowel, Ontario.

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Bakker of Calgary, Alta. Doro and Arend Bakker, Julian, Elena, Colin, 34 Goldgate Cresc., Orangeville, L9W 3W5</p> <p>RYSKAMP: The Lord has blessed us with the birth of a cherished, healthy baby girl. We praise God for JONELLE DORTHEA, born weighing 8 lbs., on October 30, 1986. She joins brothers Andrew and David and parents John and Ellie Ryskamp to live at R.R.#2, Wyoming. Jonelle is the 12th grandchild for Henk and Jenny Ryskamp, the eighth for John and Dorothy VanderWal, and the 46th great-grandchild for John and Geeske VanderWal. "Children are a heritage from the Lord." (Psalm 127:3)</p> <p>Marriages</p> <p>ZWART-MEYER: Affirming God's will for our lives, we, DARLENE and JEFF, with our parents, Mr. and Mrs. Wesley and Mary Zwart and Rev. and Mrs. Norman and Joanna Meyer, are thankful to announce our forthcoming marriage. The service of celebration will take place, D.V., on Saturday, December 20, 1986, at 2 p.m. in the Calvin Chr. Ref. Church of Muskegon, Michigan. Rev. Norman Meyer officiating</p> <p>Real Estate</p> <p>VANDERGoot REALTY INC. VRI MLC Jerry Vandergoot President Your complete real estate service Serving London, Ontario, and surrounding areas 402 Oxford Street E. (corner of Oxford & Colborne) London, Ontario N6A 1V7 Phone: (519) 672-9970</p> <p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p>	<p>Anniversaries</p> <p>1931 November 24 1986 With much joy and thanksgiving to the Lord for His goodness and care, we will celebrate the 55th anniversary of our parents, grandparents and great-grandparents, LEENDERT and WILLEMPJE BYDEVAATE (nee Goedegebuure) We pray that God will bless you and keep you in His care. With love from your family: Chris & Rita Bydevaate — Georgetown Cor & Joyce Bydevaate — Georgetown John & Joan Bydevaate — Mississauga Nellie & Dick Scheeringa — Georgetown Clary & Gary Van der Byl — Georgetown and 14 grandchildren and four great-grandchildren. Home address: 30 John St., Georgetown, ON L7G 2J8</p> <p>Barneveld Lethbridge 1931 November 26 1986 With thankfulness to the Lord we celebrate with our parents, grandparents and great-grandparents, DIRKA. and AAGJE DE KLERK (nee Blom) their 55th wedding anniversary. We thank and praise the Lord for the many happy years He has kept us together as a family and may God be near to them also in the years to come. John & Ida Reedyk — Lethbridge Bob & Ina Span — Lethbridge Pete & Annie Wolters — Keswick, N.B. Doug & Rita Jones — Calgary Henry & Elly Vanderberg — Calgary Henry & Wilhelmina Konynenbelt — Nobleford Jannie de Klerk — Millet Arie & Martha de Klerk — Lethbridge Dick & Carolyn de Klerk — Millet Jacob & Jeanie de Klerk-Zinkand — Toronto Frank & Corry Blenke — Millet 45 grandchildren and 36 great-grandchildren. Home address: 2013 - 28th St., S., Lethbridge, AB T1K 2V2</p>	<p>Anniversaries</p> <p>1941 December 3 1986 We rejoice and give thanks to the Lord for His faithfulness shown to our parents and grandparents, PAUL and PRINA KOOLE as they celebrate 45 years of marriage. Happy anniversary from: Ria & Bill Vanderkruk; John (England), Irene, Sharon, Debbie, Philip — Waterdown Lonny & Fred Doornbos; Paul, Jim, Amos — St. Catharines Robert & Chris Koole; Reuben, Stephanie — Edmonton Janneke Koole — Toronto Ena & Ben Vandezande — Joshua, Danielle — St. Catharines Pauline & Rients Buma; Annelise, Jocelyn, Emily — St. Catharines Joanne & Hank Hunse; Tamar, Nadya — Pignon, Haiti Marinus & Yvonne Koole; Paul, Jolien — St. Catharines David — St. Catharines R.R.#3, St. Catharines, ON L2R 6P9</p> <p>Lindsay, Ontario, Canada 1961 November 24 1986 Thanks be to God for the opportunity to celebrate with our parents, TYMEN and ANNA VANHALTEREN (nee Wilms) their 25th wedding anniversary. We wish them many, more years of married bliss. Their thankful children Douglas, Robert, Carl, Irene and Maria. Open house Saturday, November 29, 8 p.m., Oakwood Hall, Oakwood, Ontario Parents' address: 85 King St. Lindsay, ON K9V 1G4</p>	<p>Anniversaries</p> <p>1951 December 2 1986 "Behold the eye of the Lord is on those who fear Him, on those who hope in His steadfast love." (Ps. 33:18) With joy and thankfulness to the Lord, we wish to announce the 35th wedding anniversary of our parents and grandparents, MARTIN and ELIZABETH SONNEVELD (nee Van Helden) Love and best wishes from your children and grandchild: Trudy & Nick Van Wyngaarden; Sherri — Welland, Ont. John & Joyce (fiancee) — Welland, Ont. Home address: R.R.#3, Welland, ON L3B 5N6</p> <p>1971 December 10 1986 ANDY and KAY VAN NETTEN The children, grandchildren and great-grandchildren rejoice with their parents that the Lord has given them 15 years together. May God continue to bless them richly on their special day and in the years to come. Romans 8:28a. Tina & Kees Rauwerda — Simcoe Rose & George Admiral — Welland Dorothy & Jack Hielema — Simcoe Ellen McKenzie — Rexdale Winnie & Hank Winkel — Gorrie Jack & Tina Van Netten — Jarvis Andy & Thelma Van Dixhoorn — London Ina & John Hooghiem — Sparta Dirk & Nancy Van Dixhoorn — Salford John Van Dixhoorn & Connie (fiancee) — Brandon, Man. Home address: Heritage Pl., 170 Caverly Rd., Apt. 16, Aylmer, ON N5H 1L2</p>	<p>Obituaries</p> <p>"For it is by grace, you have been saved, through faith — and this is not from yourselves, it is the gift of God." (Ephesians 2:8) We are comforted that God in His infinite wisdom had a heavenly purpose for our beloved John and took him home to be with Him, on November 4. JOHN DEVRIES age 33 years. Dear husband of Lynn and loving father of Jared and Darrel. Parents: Jolle and Jantje de Vries. Brothers and sisters: Robert de Vries — Cambridge Grace & Rainer Leipscher — Kitchener Emma de Vries — Toronto Louise & Randy Helmka — Kitchener Joanne & Mark Edlund — Kitchener Dorothy & Bill Bonvanie — Cambridge Alfred & Jo-anna de Vries — Listowel Alice & Byrne Burgsma (fiance) — Cambridge Harold de Vries & Kim (girlfriend) — Listowel Gerald Marc de Vries — Brussels Parents-in-law: Fred and Gladys Gauthier. Brothers- and sisters-in-law: Gerald & Debbie Gauthier Fred & Gwen Gauthier Brian Gauthier Lovingly remembered by many nephews and nieces. Those we hold most dear, never truly leave us, they live on in the kindness they showed, the comfort they shared and the love they brought into our lives. Funeral service was held November 7 in the Bethel Chr. Ref. Church in Listowel with pastor Joel van der Kooi (Listowel) and pastor Gerit Veeneman (Fruitland) leading the service Coff address: J. de Vries, P.O. Box 174, James St., Brussels, NOG 1H0</p> <p>And I shall see Him face to face And tell the story saved by grace. The Lord took home His child, MELVIN S. ELGERSMA on November 17, 1986, at the age of 77. Beloved husband of Alice B. Elgersma. Father of: Sylvia & John Dykstra Steve & Jennie Elgersma John & Lynne Elgersma Andy & Joanne Elgersma Leo & Alice Elgersma Tina & Otte Kiers Martha & the late Bernie Verschoor Jane & Dave Hadden Raymond & Gerda Elgersma Helen & Bryan Cown 46 grandchildren, 11 great-grandchildren. It is our comfort to know that he is now with his Saviour whom he loved so much. In mansions of glory and endless delight I'll ever adore thee in heaven so bright I'll sing with the glittering crown on my brow If ever I loved thee my Jesus 'tis now. Home address: Holland Christian Homes, CT 1004, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2</p> <p>"Yet in all these things we are more than conquerors through Him who loved us." (Rom. 8:37ff) On November 2, 1986, the Lord called suddenly home, into eternal glory, our dear father, grand-father and great-grandfather, CARLSIKMA in his 90th year. Dear father of: Francis Grietje — Holland Margaret & Lawrence Simonse — Rexdale Evert — Exeter George & Ann — Listowel Cornelia & John Nywening — Strathroy Irene & Henry Bulthuis — Victoria, B.C. Edith & Ted Klooststra — Tiverton Dear grandfather of 21 grandchildren and six great-grandchildren. The funeral service was held on November 6, 1986, at the East Chr. Ref. Church, Strathroy, Ont. Rev. J. Tangelder officiating. Address: J. Nywening, R.R.#2, Strathroy, N7G 3H4</p> <p>VANDERWEES. The Lord took to himself our beloved mother, grand-mother and great-grandmother, Mrs. CORNELIA VANDERWEES (nee Vander Sar) on November 14, 1986. Born in The Netherlands in 1899 she moved to Canada with her family in 1952 and settled in Oliver Township. She is survived by nine children and their families: Jaap & Celia Vanderwees — Netherlands Len & Susan Vanderwees — Murillo Trudy & Hank Storm — Thunder Bay Anne & Art Vandenberg — Thunder Bay Joe & Laura Vanderwees — Thunder Bay Keith & Alice Vanderwees — Thunder Bay Harry & Martha Vanderwees — Winnipeg Gerry & Joyce Vanderwees — Thunder Bay William & Betty Vanderwees — Thunder Bay 28 grandchildren, 29 great-grandchildren, three sisters and one brother in The Netherlands and other relatives also survive. She was predeceased by her husband Johannes Vanderwees in 1982 and one grandson Brian Vanderwees. Funeral services were held on Monday, November 17, in the First Chr. Ref. Church, Thunder Bay, with Rev. A.C. Leegwater officiating. Mailing address: 170 Hazewood Dr., Thunder Bay ON P7B 5N1</p>

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<div><p>The Ontario Alliance of Christian Schools invites applications for the position of Secondary Education Co-ordinator Successful applicants will have significant experience in teaching and curriculum development and should be familiar with educational theory and administration. Send application, resume and references to: Mr. A. Guldemon Executive Director Ontario Alliance of Christian School Societies P.O. Box 7220, Ancaster, ON L9G 3L4 (416) 648-2100 Deadline for submission: December 15, 1986</p></div>		<div><p>SENIOR HIGH — (Edmonton) Effective February 2, 1987: A full-time teaching position which includes two grade 10 and two grade 11 biology classes; two grade 12 physical education classes (emphasizing individually focused sports and personal fitness), and one grade 10 typing class. This position is for the balance of the 1986/87 school year (the entire second term); but it holds definite promise for a full-time, 1987/88 appointment. Direct inquiries to: Stuart Williams (principal) Edmonton Christian High School 14304 - 109 Ave., Edmonton, AB T5N 1H6 403-454-0791</p></div>	<div><p>ADDRESS CHANGE Please use this form and allow four weeks for processing request. Attach your present label here. Please indicate when new address takes effect.</p></div>	

Events

Fernhout makes the grade

... continued from page 9.

turns we cannot anticipate today," he said.

Scope not limited to "religious"

Fernhout pointed out that in using the term Christian philosophy of education, he was not implying that the scope of his task at ICS is limited to a "religious" dimension of the educational enterprise, nor that his work will be of direct relevance only to Christian educational institutions.

"Our compass point is our confession that our world belongs to God, and that the name of Christ, the Lord of life, deserves recognition in the mainstreams of education, not just in the side tributaries."

Fernhout went on to note that there is another side to his mandate. ICS had its birth and draws its sustenance from elements within the Reformed tradition of Christianity with its vision of the all-encompassing reign of God, which served as the motivating force in the development of Christian schools at the elementary, secondary, college and graduate levels.

"By making an appointment in this field, the Institute's board intended to keep faith with this constituency," Fernhout said.

Will combine mandates

Fernhout suggested that there need not be an inherent tension between meeting the needs of Christian schools while also doing Christian philosophy of education with an eye toward witnessing to education as a whole.

"The educational philosophical challenges and problems encountered in the education world in general will be met in Christian education settings as well."

To give a more specific focus to his task in philosophy of education, Fernhout took a temperature reading of the Christian educational community.

He suggested that among the educational leaders in this community there is a remarkable degree of unity concerning the goals of Christian education. These goals are sweeping and comprehensive and can be captured in the phrase "Education for Discipleship." Education is not aimed simply at accumulating knowledge or getting a job; it is for a life of Christian service. This broad vision, Fernhout argued, calls for an integrally Christian approach to education.

Christian schools have made a start

Fernhout went on to point out that there is also an awareness among leaders in the Christian educational

community that Christian schools have only made a small beginning in consistently implementing that comprehensive vision. He cited the writings of two Christian educational leaders, Harro Van Brummelen and Nicholas Wolterstorff, to demonstrate his point.

Van Brummelen says the verdict on whether Christian schools are oriented to isolation, conformation, or transformation is not in yet, but surmises if they "stand for little more than middle class values and a lukewarm attitude toward radical Christian action, then we may as well close our doors." In a similar vein, Wolterstorff concludes that the Christian educational vision has outstripped educational practice in our immediate tradition.

Fernhout proposed that Christian philosophy of education can play a role in narrowing this gap between vision and practice. Without the benefit of Christian philosophical reflection on key education issues, Christian educators tend to be swept along by the winds of secular educational thought.

Integrating role for philosophy

He qualified his statement by admitting that Christian philosophical reflection is not the salvation of Christian education. But, Fernhout said, it does play an instrumental role in bringing consistency between vision and practice, "and in the process of orienting both to biblical principles, such philosophical work is an important aspect of the overall Christian educational task."

"And the ICS graduate school setting, with its particular emphasis on dealing

with foundational issues, provides an ideal context for such work," he stated.

Fernhout identified the nature of knowledge and of the learner as two interrelated issues which need urgent attention in Christian philosophical reflection. He asserted that Christian schools have often adopted what Eliot Eisner calls an academic rationalist orientation, which identifies education with conceptual mastery of bodies of information. In this view, knowledge is equated with rational, conceptional understanding.

He said a movement toward a more biblical concept of knowing can help reinforce the idea of education for discipleship. In scripture, knowing is seen as interactive and relational as revealed in our relationship with God, people and the rest of reality. This emphasis was beautifully captured by John Calvin who wrote that knowledge of Christ is not a matter of intellectual appropriation, but "must enter our heart and pass into our daily living and so transform us into itself that it may not be unfruitful for us."

Fernhout concluded his address by voicing the prayer that his work at ICS will contribute to the process of forming a Christian philosophy of education, that his gifts would be utilized, and that his "philosophizing contribute to the embodiment of the spirit of Christ, educationally."

Watch for our special Christmas issue next week!

Calendar of Events

- Nov. 29
- Benefit concert for "Christian Horizons" at 8:00 p.m. in St. Paul's United Church, 30 Main St., S., **Brampton, Ont.**, by the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Nov. 30
- Advent Celebration at 8 p.m. in the Covenant CRC, **St. Catharines, Ont.** The J.S. Bach Singers, directed by Gerzinus E. Hoekstra, will perform Psalms by Goudimel, Zwart's hymn concertato and a cantata by Buxtehude. Brass septet and organ will assist in audience singing. Refreshments.
- Dec. 3
- CFFO Annual Convention and Banquet at Italian Canadian Club, 135 Ferguson St., **Guelph, Ont.** Starts at 10 a.m. Banquet at 5:30 p.m. Speakers: Dr. Calvin W. Redekop, Maria Van Bommel and the Hon. Jack Riddell. For pre-registration call (519) 837-1620.
- Dec. 6
- "The Ambassadors" lead Dutch carol sing-a-long in First CRC, **Hamilton, Ont.**, at 8 p.m.
- Dec. 7
- Christmas Concert presented by David Davis, organist and choir master of Hamilton's Christ Church Cathedral, at 8 p.m. in Mountainview CRC, **Grimsby, Ont.** Favoured music of the season. Opportunity to sing along!
- Dec. 7
- Handel's "Messiah" will be performed by "The Laudate Dominum Choir" (organist Dick DeJonge), at 8 p.m. in St. Andrew's United Church, **Chatham, Ont.** Everyone welcome. Free will offering.
- Dec. 13
- Christmas Concert by the "Mountainview Singers" at 8 p.m., in the Mountainview CRC, **Grimsby, Ont.** Audience participation. Welcome to all!
- Dec. 13
- Choir and organ concert (Christmas) at 8:00 p.m. in St. Thomas Anglican Church, Ontario St., **St. Catharines, Ont.** By the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Dec. 14
- Christmas Concert by the St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis," and the Bel Canto Christian Choral Society, in the Bethel Chr. Ref. Church, **London, Ont.**, at 8 p.m.
- Dec. 17
- Christmas concert at 8:00 p.m. in Trinity United Church, Church and Division Streets, **Bowmanville, Ont.** By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Dec. 19
- Christmas Concert by Adoramus-Maranatha Choirs, directed by John Hunse, at 8 p.m. in Mount Hamilton CRC, **Hamilton, Ont.**
- Dec. 20
- "The Ambassadors" in candlelight service, at 8 p.m. in First CRC, **Hamilton, Ont.**
- Dec. 20
- Christmas concert at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. in **Willowdale (Toronto)**. By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Dec. 21
- Christmas Concert by Adoramus-Maranatha Choirs, directed by John Hunse, at 7:25 in the CRC of **York, Ont.**
- Dec. 21
- Christmas Concert by the Bel Canto Christian Choral Society, the St. Thomas Ladies' Choir "Gloria in Excelsis" and the St. Thomas District Male Choir "Crescendo" in the First United Church, St. George St., **St. Thomas, Ont.**, at 8 p.m.
- Dec. 21
- Organ recital "Christmas at Twilight" presented by Henri H. Vanderkooi, together with pianist Ashton McMaster and soloist Jean Parrott. At 4 p.m. in United Church, Brown and South Sts., **Port Hope, Ont.**

Advertising Deadlines

Dated	Mailed	Display advertising	Classified deadline
Fri. Dec. 5	Tues. Dec. 2	Wed. Nov. 26-8:30a.m.	Thurs. Nov. 27-8:30a.m.
Fri. Dec. 12	Tues. Dec. 9	Wed. Dec. 3-8:30a.m.	Thurs. Dec. 4-8:30a.m.
Fri. Dec. 19	Tues. Dec. 16	Wed. Dec. 10-8:30a.m.	Thurs. Dec. 11-8:30a.m.

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Wednesday, December 3, 1986, D.V.
10:00 a.m. - 4:00 p.m. Banquet: 5:30 p.m.

Location: Italian Canadian Club of Guelph
135 Ferguson St., Guelph, Ont.

Keynote Speaker: Dr. Calvin W. Redekop, Professor
Conrad Grebel College
University of Waterloo

Afternoon Speaker: Maria Van Bommel,
Ontario Representative
Canadian Farm Women's Network

Banquet Speaker: Honourable Jack Riddell
Minister of Agriculture & Food

Special Feature: "Alive" Singers

For pre-registration call:
CFFO Office, Guelph
at (519) 837-1620

Deadline: Friday noon, November 28

Dutch

Persoverzicht

Een land waar het hele archief van de belastingdienst gestolen kan worden is nog niet zo slecht. Ik zeg niet dat het hoort te gebeuren, maar probeer zo iets 's in Rusland. Daar krijg je niet eens kans om een stukje toilet papier uit de openbare W.C.'s te gappen. In ieder geval werd de misdadiger gauw in hechtenis genomen door de RCMP. Ik zou echter niet graag in de schoenen staan van de bureauchef van 't archief daar in Toronto. Die man moet voor een akelig lange tijd niet op veel promoties rekenen.

Iets anders wat alleen maar in Canada kan gebeuren, kwam voor op dinsdag 18 november, toen de dieseltrein van Sarnia naar Kingston zonder brandstof ergens op de rails bleef staan. Zoiets houdt het leven in de brouwerij, hè? De passagiers in die trein dachten er misschien wel anders over, maar er zit toch wel een tikkie humor in dat geval.

Deze rubriek voorspelde al sinds enige tijd dat Turner het aantal benodigde stemmen nodig voor het behouden van zijn positie in zijn zak had, en wij blijven bij die prognose. Over het resultaat van de volgende verkiezing laten we ons nog niet uit. De toekomst voorspellen is een uiterst riskant bedrijf en het heeft vele mensen veel geld en moeite gekost. Ik wil ook even bewijzen dat mijn Nederlands nog niet helemaal verroest is door het woord "navenant" te gebruiken. Navenant er meer hoge heren Turner in de hoek gaan proberen te drukken, zal hij bij Jan-met-de-Pet in populariteit toenemen.

Kabinetsleden reageerden scherp op Broadbent's suggestie dat het Amerikaans-Canadees Autoverdrag wel eens een slachtoffer van de tariefonderhandelingen kon worden. Al te meer reden om te veronderstellen dat Canada's numero uno socialist het niet helemaal bij het verkeerde eind heeft gehad. Qui s'accuse, s'accuse!

Mijnheer B. Mulroney heeft drie vrouwelijke senatoren benoemd. Oh, oh, als daar maar geen overtures van op de synode gaan komen. Mijnheer B. Mulroney en zijn provinciale kollega's gaan ook weer de hoofden samensteken, en ambassadeur Gotlieb is één van de sprekers. Het onderwerp is niet "Hoe men

het personeel onder de duim hoort te houden," maar het zal gaan over de huidige houding in Amerika ten opzichte van Canada. Een onderwerp dat, naar ik vrees, onze ambassadeur niet helemaal onbevooroordeeld kan behandelen.

De man die ongetwijfeld de meeste aandacht trok in onze nationale pers was niet Mijnheer B. Mulroney, maar drogist Steven Kesler uit Calgary die in verdediging van huis en have, zijn aanvallers te lijf ging met een vuurwapen. Eén van de rovers werd gedood, en tegen Kesler werd proces verbaal opgemaakt. De man werd tot deze uiterste daad gedreven door herhaaldelijke overvallen in zijn winkel en door de bedreiging van zijn vrouw. De ambtenaar van justitie, die straf voor deze man gaat eisen in de komende rechtzaak, gaat in alle waarschijnlijkheid geen overwinning aan z'n carrière toevoegen.

President Reagan zit in de soep, politiek gesproken. Zijn schijnbare onbevangen eerlijkheid bleek niet helemaal in overeenstemming met de werkelijkheid te zijn. De Amerikanen, met zekere rechtvaardiging, prijzen zichzelf dat iedereen daar president kan worden. Helaas bewijst de praktijk de juistheid van die vaderlandse trots, en zitten onze Zuiderburen opgescheept met een ex-akteur die de wereldsituatie behandelt alsof het een tweede-rangs film betreft. De Secretary of State George Shultz heeft al z'n vaderlandsliefde nodig om te blijven fungeren, terwijl om hem heen het Amerikaanse buitenlandse beleid grotendeels beïnvloed wordt door onkunde en reclame-technieken.

Het NAVO verbond rammelt al voor jaren door gebrek aan politiek één-richtingsverkeer, terwijl onderlinge onenigheid ten opzichte van bewapeningsbeperking de voortgang van dit proces zeker niet bevordert.

Opec onderhandelingen over olieprijsen hebben veel weg van kerkelijke besprekingen over zekere onderwerpen: er komt geen eind aan, en niemand is het eens met wat of wie dan ook.

Tegelijk met Coca Cola en patates frites zijn ook zendelingen naar China teruggekeerd. Jammer dat het evangelie in verre landen vaak gekoppeld wordt aan de rest van onze Westerse cultuur. Zo las ik dat Dr. Robert McClure, voormalig moderator van de United Church, onlangs zei dat: Canada's gebrek aan beschikbare woonruimte in onze grote steden opgelost zou kunnen worden door het voorbeeld te volgen van voormalige koppensnellers in Azië die het presteerden om vredig met elkaar in lange flats te wonen.

Jamaar — wij Gereformeerden zijn goed met "jamaars" — jamaar Reverend Dr. McClure, misschien gingen ze wel koppensnellen om de verveling van al die vredigheid kwijt te raken. We hebben al genoeg koppensnellerij, figuurlijk gesproken dan. Een beetje minder op elkaars lip wonen zou ook geen kwaad kunnen. Ik heb die toespraak van Dr. McClure al een paar keer gehoord. Het is net als één van mijn eerste preken; die vond ik zo goed dat ik 'm vijftien keer gepreikt heb.

En deze advertentie komt regelrecht uit *Elzeviers*: "De meest recente ontdekking van Chanel is Lift Serum. Dit schoonheidsprodukt voor vrouwen van boven de dertig heeft een dubbele werking: het gaat rimpels tegen en verstevigt de huid." Daar dan: de ontdekking van Chanel. Vrouwen die nog geen dertig zijn mogen er niet aankomen en moeten maar veel peentjes eten. Zo zit het leven vol met bittere teleurstellingen, dat zie je maar weer.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.



Carl D. Tuyl

Het huis van Dientje (Deel 10)

Lini R. Grol

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

"Ja Irene, ik ben echt gelukkig, er is niets in mijn leven wat me blijer had kunnen maken. Het is echt mijn thuis, dit huis van mijn droom." En Irene had gezegd met een begrijpend knikje, en terugvallend in haar eigen taal "Dobre, dobre..." ze had er nog meer bijgezegd, wat Dientje niet verstond.

"En wat betekent dat dan?" vroeg Dientje lachend.

"Dat was een zegening over jou en je huis, in het pools," zei Irene met een schuwe glimlach, bijna bang dat Dientje met haar zou spotten. Maar deze keer spotte Dientje niet.

"Dank je, Irene, ik denk dat God me al rijk gezegend heeft met mijn huis, mijn werk ..." ze aarzelde en voelde zich een beetje verlegen worden. Het klonk zo vroom en ze was niet gewend om over God en godsdienst te spreken.

En nu was ze in haar eigen huis, haar thuis, een huis groot genoeg om vrienden te ontvangen, en er was niemand, niemand die ze kon verwachten. Ze had ramen gelapt en haar keukentje opgeknapt, en vond alles zo gezellig. Het was nu middag.

Ze had de hele morgen op de man gewacht die de telefoon zou aansluiten. Niet dat die telefoon zoveel zou worden gebruikt, maar met het ziekenhuis zo nu en dan mensen oproepend, vond ze het beter om ook maar telefoon te nemen. Hoewel ze nog niemand wist om op te bellen.

Even kwam er iets van weemoed en heimwee over haar. Wat zou het leuk zijn als ze Ans of Neeltje even kon bellen, net als in Holland. Oude vrienden van haar opleiding en van haar werk bij de GG. en GD. in Amsterdam. Hoe vaak waren ze even bij elkaar aangelopen. Je zei gedag, zat even op de punt van een stoel als je haast had of als je merkte dat de ander te druk was voor

visite en dan ging je weer weg.

Hoe lang zou het duren eer ze zulke vrienden hier in Canada vond. Ze was nu al twee weken in haar huis en nog niemand had aangebeld. Toch was iedereen altijd aardig geweest in het zusterhuis. Ze hadden toch beloofd om te komen. En op de afdeling hadden ze haar met echte belangstelling gevraagd of ze uit zou gaan deze twee dagen, en zo losjes gezegd dat ze misschien even langs zouden komen. Vandaag was de tweede dag, en niemand was gekomen. Ze keek spijtig naar haar serviesje op de tafel met trommeltje met koekjes. Niemand

Ineens, daar ging de bel. Voor het eerst sinds ze in het huis was. Ze rende naar beneden. Och, misschien was het alleen maar de man van de telefoon. Maar toen ze de deur openmaakte bleef ze blij verrast staan: "Oh, wat leuk, zijn jullie toch gekomen?" Twee collega's van de afdeling stommelden naar binnen met zulke uitroepen als: "Veel geluk in je nieuwe huis," en ze duwden een pakje in haar handen met mooi papier en een reuze rose strik erop.

Niet begrijpend keek Dientje naar het mooie pakje in haar handen.

"Ik ben niet jarig," zei ze verlegen.

"Nee nee, dat is voor HOUSEWARMING," zeiden ze en nog voor Dientje meer kon zeggen werd er weer gebeld. Dit moest de man van de telefoon zijn. Maar nee, het was de hoofdzuster, ook al met een pak, een erg grote doos, alweer met mooi papier en een enorme strik. Zo vriendelijk als ze nu was, zo streng was ze op de afdeling. Ze lachte vrolijk om Dientje's verbouwereerd gezicht.

En meer kwamen er binnen en allemaal sleepten ze pakjes. Nu kwamen ze allemaal de trap op, er waren niet eens stoelen

genoeg maar men zat op de grond, en zong "For she's a jolly good fellow," alsof ze jarig was. Dientje straalde. Bedrijvig vloog ze naar het keukentje om een ketel water op te zetten, maar men haalde haar terug: "Pakjes openmaken," werd haar geboden.

Ja en toen moest ze wel, en met elke nieuwe gift keek ze vol verbazing en ontroering naar al die goede mensen die haar zoveel vreugde en verrassing hadden bereid. Er was van de hoofdzuster een theestel, van een andere collega bordjes en kopjes, voor vier mensen. Iedereen had iets meegebracht voor het huis of de keuken. Trommels voor de keuken, een compleet "set" lepels en vorken en messen.

"Die moet je van me kopen voor een penny," zei de geefster vrolijk. Dientje greep meteen naar haar tasje om een penny op te duiken. "Niet dat we bijgelovig zijn," zei ze met een nerveus lachje. "Maar ik kan me niet veroorloven om nu al een vriend te verliezen."

Ineens was er nog een laatkomer.

Het was Irene, die bij de deur wilde blijven staan en haar kleine pakje afgeven. "Kom boven Irene, je moet toch ook mijn huis zien, ze zijn er allemaal, behalve de middagdienst.

"Ach, nee" Irene verzette zich. "Ze verstaan me niet." Ze keek angstig naar Dientje die haar bij de arm nam: "Ik kom een andere keer terug, laat me maar."

"Nee hoor, je hoort er ook bij. Kom mee naar boven." Ze had de gretigheid gezien in Irene's ogen toen ze om zich heen keek in de hal en naar boven. "Kom nu maar, iedereen is zo lief voor me geweest, ze hebben me zo verwend met van alles." Dientje was uitgelaten blij en gelukkig. (wordt vervolgd)

Lini Grol schrijft zowel engelse als hollandse verhalen. Ze woont in Fonthill, Ontario.

Letters



Als je 't mij vraagt ...

Syrt Wolters

... Dan heb ik enkele vragen omtrent ons Catechetisch onderwijs

Gedurende de 38 jaren dat ik lid geweest ben van de Christian Reformed Church in Canada, heb ik het voorrecht gehad om af en toe catechesatie te geven, zoals dat in Nederland dan wel eens gezegd werd. Ik kan niet zeggen dat het altijd een onverdeeld genoegen geweest is.

Om een klas te hebben van jongelui zo tussen de 14 en 16 of 17 jaar, dat heeft soms zijn eigen problemen. Er zijn niet veel jongelui, die op die leeftijd al sterk geïnteresseerd zijn in wat de kerk zo door de eeuwen heeft beleeden. Ze hebben veel meer interesse in welk "team" de wedstrijd gewonnen heeft.

Maar ik heb ook verschillende keren het genoegen gehad om een zgn. "belijdenisklas" te hebben. Dat heb ik altijd met intens genoegen gedaan. Maar ja, dan heb je ook met jongelui te maken, die de beslissing voor hun leven eigenlijk al genomen hebben en daarom geïnteresseerd zijn om meer te leren.

Een lijst vragen

Gewoonlijk — als ik zo'n klas begon — dan gaf ik op de eerste avond een nogal lange lijst van vragen, min of meer willekeurig opgesteld. Niet erg systematisch, maar een beetje in het wilde weg. Dat deed ik, omdat ik graag wilde uitvinden wat het peil van hun kennis over verschillende dingen was.

Vragen van: Wat was het dat je deed besluiten om belijdenis te doen? Wat zijn de Drie Formulieren van Enigheid? Wat is Kerkregering? Wat is de Reformatie? Wanneer vond dat plaats? Wat zijn Dordtse Leerregels? Wat wordt verstaan onder Gemene Gratie? En een hele reeks meer. Bijna 50 in totaal.

Het is me altijd weer opgevallen, dat zulke gewone vragen niet goed beantwoord worden. Vooral de kennis van Kerkgeschiedenis is, eigenlijk gezegd, treurig! Dan vraag ik me af: Wat hebben ze in al die jaren van catechetisch onderwijs dan toch geleerd?

Te kerkelijk

Elke keer als me gevraagd werd om zo'n belijdenisklas te nemen, bereidde ik me voor, zo goed als ik kon. Altijd informeerde ik of er weer nieuwe publicaties uit waren met zo'n klas in gedachten. 'k Heb er zo al een hele reeks verzameld. En er is eigenlijk geen enkele, waarvan ik zeg: "Ja, dat is nou net wat ik graag wil hebben." Zie — ik vind ze doorgaans te kerkelijk. Ze concentreren zich teveel op wat het zeggen wil om lid van een

plaatselijke kerk te worden. Eigenlijk vind ik de Heidelberg ook te veel concentreren op het institutionaire karakter van de kerk.

Ondanks de buitengewone wijze waarop de Catechismus de rijke troost van de gelovige introduceert, wanneer de vraag gesteld wordt: Vanwaar kent ge uw ellende?, dan is het antwoord: Uit de Wet Gods.

Dat is natuurlijk helemaal waar, maar waarom gaat de Catechismus niet terug naar de Schepping, om te laten zien van welke duizelingwekkende hoogte de mens gevallen is in zo'n peilloze diepte van losgeslagen zijn van God? Vooral de nadruk leggend op de positie die de mens had als beeldrager Gods, aan het roerstaand van het schip cultuur!

Oorspronkelijke taak

Soms ben ik bang dat dat aspect teveel vergeten wordt. Dat verlossing voornamelijk betekent: De mens weer gelukkig maken. Het wil er bij mij niet erg in, dat dit de eigenlijke reden is waarom God Zijn Zoon Jesus Christus gezonden heeft.

Als Jesus dan ook afscheid neemt van Z'n discipelen, vlak voor Hij ten hemel vaart, zegt Hij niet tot Zijn discipelen: "Nu kunnen jullie gerust zijn; de weg naar de hemel is voor jullie geopend, en daar kan niets meer tussen komen." Nee, Jesus zegt: "Mij is gegeven alle macht in hemel en op aarde! Ik heb het nu te zeggen: Ga daarom in de wereld en vertel aan de mensen alles wat Ik jullie geleerd heb." Waarom? "Omdat Mij alle macht gegeven is!"

Het is alsof Jesus zegt: Door Mijn verzoeningswerk heb Ik de mens weer in staat gesteld om z'n oorspronkelijke taak van het paradijs weer op te nemen: Om macht te hebben over de schepping. God wilde dat de schepping voltooid zou worden door de mens om later als hemel te dienen. Denken we niet te vaak dat de "hemel" boven is? Waarom spreekt de Bijbel dan steeds van een nieuwe AARDE? En dat de nieuwe hemel op aarde zal neerdalen? Me dunkt dat past precies in het schema van ons cultuurmandaat.

Dat geeft ook een heel duidelijk licht op onze taak in de wereld van nu! Nu moet de nieuwe mensheid door Christus verlost en door de Geest geheiligt, in dit door de zonde bezet gebied weer leven alsof ze al in het paradijs terug zijn!

Mondige burgers

Daarom zou ik graag zien dat jonge mensen, die zich voorbereiden voor hun publieke geloofsbelijdenis, het besef bijgebracht wordt, dat ze nu mondig lid geworden zijn van dat grote lichaam van Christus, dat nu alweer bezig is te leven als burgers van het Koninkrijk Gods. Het Koninkrijk, waarvan Christus Koning is en wij staatsburgers zijn. En we moeten ons niet van de wijs laten brengen door de leuzen van de wereld, die op haar eigen wijze het paradijs weer wil vestigen — zonder Christus!

De grootste zonde van Israël was, dat het telkens weer meeging met de goden van haar tijd. Israël wilde niet geïsoleerd bestaan. Het wilde leven als andere volken!

Komt ons dat niet erg bekend voor?

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Benoemingen moeten vóór 31 december 1986 worden ingediend.



 Ontario

Books

Biographical fiction

War-time Holland

The Open Door, Grada Lieverdink, Crown Publications, Burlington, Ont. 1985. 204 pp., soft cover, \$9.95. Reviewed by Bert Witvoet.

Grada Lieverdink, who lives in Iroquois, Ontario, wrote this her first book at age 79. She was sick at the time. It took her four months to write her war-time memories. Today, at age 82, she is working on a sequel.

The Open Door describes how Grada and her husband Dick Lieverdink (they are called Johanna and Dick Simmons in the book) hide some 20 fugitives from the Nazis in war-time Holland. It is a story about a remarkable couple willing to risk their life out of gratitude to God for His deliverance earlier in the war years.

The couple meets all of the qualities that, according to

Jewish researchers, are necessary for being a rescuer: 1) they had a value system of helpfulness; i.e., their faith in God, 2) they possessed a feeling of competence and an ability to take risks and 3) they had the support of others who could be trusted.

A crowded house

The house the Simmons lived in was fairly large. It had four bedrooms, a living room, a Sunday parlour as well as a kitchen. But can you imagine how one Christmas that place housed 15 people in all: the Simmons family of five, two Russians, a Polish officer (temporary only), a Canadian and an English pilot, a Dutch-Jewish and a Polish-Jewish girl, and a young Dutch couple and their child. What a cacophony of praise when they sang "Silent Night" and

prayed the Lord's Prayer, each in their own language.

But the atmosphere was not always peaceful, of course. Bringing together so many people of different backgrounds and temperament, people who had to stay indoors all the time, brought along conflict and danger. Some of them would run away, only to come back repentantly some days later. This was their real home during the war.

The power of the story lies in the power of the couple who somehow struggled through these years, emerging from the war years with little left in terms of food, clothing and conveniences. But their faith shone brightly. The book was written to "share with the world the greatness of God, how He always has been and still is our helper."

A remarkable feat

How can a 79-year-old immigrant woman write such a book?

First of all, how can she remember all those details after 40 years of silence? Grada did not use notes or a diary, she says. Everything was written from memory. The war years made an indelible impression on her.

"For many years she had pushed the terror of those years to the farthest reaches of her mind. Now unbidden, faces and scenes leaped onto the screen that had been erected within her head. Fragments of terrifying pictures, the sound of merciless pounding on the door..." (Introduction)

How can a Dutch immigrant woman who came to Canada in her middle years write a 204-page book in English?

Grada explains that she used a

dictionary for the more difficult words, and that her daughter Margriet Westendorp proofread the material for her. But those forms of assistance do not take away from the remarkable accomplishment.

Not that the style is entirely idiomatic or that the diction is always right on. The style lacks some subtlety — things often happen in a flash, soon or immediately. The adjectives and adverbs tend to pile up. One could go on for a while about stylistic shortcomings. But such a critique would serve little purpose.

The strength of the book lies in the story, in the quality of characters endowed with faith and courage.

The book is recommended, especially for young people who are not familiar with the actual conditions of war-time Holland.

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Norwich Delicatessen
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Holland Store
Rembrandt Deli
Niemeijer's Deli
Ed's Deli
Stouville Deli
Klein-Horsman Delicatessen
Dick's Food
Dutch Toko
Taste of Europe
Holland Shop
Jeanette Deli
Moike Min-A-Mart
(Holland Christian Homes)
The Dutch Mill
Old Country Deli
Dutch Store
Ed's Deli
Dutch Shop
Dutch Toko
The Dutch Shop
European Deli
H de Koning Butcher
Wilsonville General Store
Brown Barrel Deli & Gifts
Link's Deli
Touch of Europe
Ancaster Deli & Gifts
Warner
Delco
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IGA
IGA
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EASTERN ONTARIO

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Whitby Bakery
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Dykstra's Deli
Cobourg Meat Market
Brighton Deli
Keene General Store
Heidi's Deli
Golden Robair Deli
Trenton Spec Deli
Quinty Deli
Downtown Deli
Dutch Groceries Importers
Holland Shop
Wooden Shoe
Boers Delicatessen
Whitby, Ontario
Whitby, Ontario
Whitby, Ontario
Oshawa, Ontario
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